

THE
MYSTERY OF THE MAHABHARATA
VOLUME I.

THE
MYSTERY OF THE MAHABHARATA

BY

N. V. THADANI, M. A.,
*Late Principal Hindu College, and
Rector, University of Delhi; Author of
Krishna's Flute & Other Poems;
Asoka & Other Poems; Etc.*

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THE MYSTERY OF THE MAHABHARATA VOL. II.

(In Preparation)

THE TRIUMPH OF DELHI & OTHER POEMS

KRISHNA'S FLUTE & OTHER POEMS

ASOKA & OTHER POEMS

As wonderful he beholdeth it; as wonderful he speaketh of it; as wonderful he heareth of it. Yet, hearing it, doth no one understand.

Bhagavad Gita, II, 29.

AS WONDERFUL

I HEARD and saw,—and closed my aching eyes.

I saw and slept —How glorious was the dream!
And hope and fear and murmurs of surprise
Were hushed in silence of a joy supreme.

The stars have eyes, the sea a tongue of flame;
The Earth an ecstasy of deep desire;
And in the heart of all the living Name
And Form of One who made the world entire.

As wonderful the eye in rapturous gaze,
As wonderful the low and listening ear,
As wonderful the lips in words of praise,
May see or whisper or in silence hear

The Truth of Life, the secret of the Soul,—
Yet who can bear the vision of the Whole!

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ABBREVIATIONS

AD.	Apte's Dictionary
<i>Adi</i> P.	<i>Adi</i> Parva
Agni P.	Agni <i>Purana</i>
<i>Ait-Ar.</i> Up.	<i>Aitareya Aranyaka</i> Upanishad
Anu. P.	Anu <i>sa</i> sana Parva
<i>Asram.</i> P.	<i>Asramavasika</i> Parva
Asva. P.	Asvamedha Parva
AV.	Atharva Veda
BhG.	Bhagavad <i>Gita</i>
BhG. P.	Bhagavad <i>Purana</i>
Bhishma P.	Bhishma Parva
<i>Brih.</i> Up.	<i>Brihadaranyaka</i> Upanishad
<i>Chh.</i> Up.	Chhandogya Upanishad
<i>Drona</i> P.	<i>Drona</i> Parva
Ency. Brit.	Encyclopædia Britannica
<i>Isa</i> Up.	<i>Isa</i> Upanishad
Karma P.	Karma Parva
<i>Katha</i> Up.	<i>Katha</i> Upanishad
Kaush. Up.	Kaushitaki <i>Brahmana</i> Upanishad
Kena Up.	Kena Upanishad
MBh.	Mahabharata
<i>Mahapra.</i> P.	<i>Mahaprasthana</i> Parva
Mait. Up.	Maitrayana <i>Brahmana</i> Upanishad
Matsya P.	Matsya <i>Purana</i>
Maus. P.	Mausala Parva
<i>Mund.</i> Up.	<i>Mundaka</i> Upanishad
MWD.	Monier William's Dictionary
Nigh.	Nighantu
Nir.	Nirukta
Nyaya Dar.	Nyaya Darsana
Prasna Up.	Prasna Upanishad
RV.	<i>Rig</i> Veda

ABBREVIATIONS

Sabha P.	Sabha Parva
Salya P.	Salya Parva
Saṅ Dar.	Saṅkhya Darsana
Saṅ. Kar.	Saṅkhya Karika
Santi P.	Santi Parva
Saup. P.	Saṁptika Parva
SBE.	Sacred Books of the East
SBr.	Satapatha Brahmana
Sk.	Sanskrit
Stri P.	Stri Parva
SV.	Sama Veda
Svarga P.	Svargarohana Parva
Svet. Up.	Svetasvatara Upanishad
Tait. Up.	Taittirīyaka Upanishad
Udyoga P.	Udyoga Parva
Up.	Upanishad
Vaj. Up.	Vajasaneyi Samhita Upanishad
Vana P.	Vana Parva
Ved. H.	Vedic Hymns
Ved. Sut.	Vedānta Sūtras
Virata P.	Virata Parva
Vishnu P.	Vishnu Purana
WYV.	White Yajur Veda

SYMBOLS

Long vowels are printed in italic type ; so are Lingual or Cerebral letters, *t*, *th*, *d*, *dh*, *n*. Palatal *s* is as in sure ; and *ri* is a vowel as in merrily. Visarga is *h* ; and Anusvara is *ñ* in the body of the book, and *n* in the footnotes.

Errata

P. 142, bottom. *For* Ether (Purushic) *read* Ether (Prakritic) ; and *for* Ether (Prakritic) *read* Ether (Purushic).

P R E F A C E

T O

T H E M Y S T E R Y O F T H E M A H A B H A R A T A

The Mahābhārata is so widely known as a great and fascinating story of ancient India, that perhaps an apology is needed for interpreting it as a picture of pure Philosophy. But I hope lovers of the story would find their interest enhanced and not diminished by this presentation. It has, however, been suggested to me to indicate the best manner of approach to the subject. For obvious reasons I have had to refer to Vedic literature, Upanishads, and the Systems of Hindu Philosophy, and base the whole idea of the work on principles, energies, and laws; for this is what the Mahābhārata really is. But I have tried to be as simple and concrete as possible. The reader would be well-advised in going through the Introduction first, and acquainting himself with the principles of the Six Systems of Hindu Philosophy as soon as possible; and when this is done, he would find the interpretation of the Story easier than he imagines. Should he, however, find it difficult to grasp the idea of the Systems of Philosophy all at once, he might glance through them, and pass on to the Construction of the Story of the Mahābhārata (p. xxii), and return to the philosophical Systems afterwards. Once he has realised that the Story is a picture of Philosophy, it would be easy for him to understand the idea of the whole.

Then it is necessary to have an elementary idea of the form, structure and action of the organic Cell; for it is the Cell that constitutes the basis of all theories and speculations

PREFACE

of the Hindus, from the tiniest forms of life to *Brahmāṇḍa*, the Golden Egg of the Creator of the universe. This is given in Chapter III, which explains, in some detail, also the principal Systems of Hindu Philosophy. When the reader has grasped the idea of the Cell, he would find how easy it is to construct upon it the whole fabric of Hindu Science, Philosophy, and Religion. As the subject is new, and its conclusions wide and far-reaching, I have thought it necessary to limit myself severely to facts, and would ask the reader to bear with me for any omissions of style. I hope he would be convinced that the Sacred Books of the Hindus are pictures of systems of thought, written in a peculiar form or Sanskrit. In any case nothing is more valuable than understanding criticism in a work of this character.

The First Volume ends with the Gods of the Vedas, and the Second will contain an examination of the Story of the *Mahābhārata*. But, in order to give an idea of the whole, I have added a brief explanation of the main incidents of the Story in the Introduction, as it might be helpful in fixing its true scope and character. While examining words and names in accordance with the method of letter-analysis, I have, in a number of cases, omitted to give a full explanation of letters in the Introduction, as I did not wish to burden it with too many details. This will be done in the Second Volume; but the reader can easily get all the meanings by reference to Chapters VI and VII, dealing with the Sanskrit language and the method of interpretation.

1st April, 1931.

N. V. T.

THE MYSTERY OF THE MAHABHARATA

INTRODUCTION

THE idea of the Mahābhārata, as a great picture of a great Philosophy of Life, occurred to me almost like a dream. I have pursued it for nearly eight years; and the result of my study, relating to the Vedas, is contained in this volume; and that, relating to the Mahābhārata, will follow in the next. My study of the Mahābhārata led me to the Vedas, Upanishads, Satapatha Brahmana, and the Systems of Hindu Philosophy; for the "story" is, even as it claims to be, a picture of all sacred philosophy and literature; and it is in this light that I have explained and interpreted it.

It was my intention to publish the work as a whole, from the Vedas to the Mahābhārata, in order that my interpretation might be properly understood. But the work was vaster than I had imagined; and, as a number of persons with whom I had occasion to discuss the subject, desired to see as complete a statement of it as possible without waiting for the end of the whole, I prepared the present volume ending with the Vedas, to be followed by another, relating to my interpretation of the "story" of the Mahābhārata, as soon as possible. The present volume was accordingly written more than two years ago, and printed last year. But I felt that the character of the subject was such that its full significance could hardly be realised without an interpretation of the "story" of the Mahābhārata itself; and so I took the second volume in hand. Though a number of points, dealt with in the first volume have been amplified and explained in greater detail in the second, I have had little reason to alter the conclusions of the first part, and it is issued without any change. The second part, relating to the "story" of the Mahābhārata, will appear at an early date.

The main idea of the present work is that the sacred books of the Hindus, from the Vedas to the Mahābhārata,

described as the fifth and the last Veda, deal with the one problem of all problems,—the Truth of life conceived in various ways. The Vedas examine the different theories of life,—its origin, manifestation, and end—in the form of Hymns; the *Brahmanas* represent the supreme creative energy conceived as Action in Sacrifice; the Upanishads and the Systems of Hindu Philosophy deal with the same subject with less symbolism and more directly; while the *Puranas* and the great Epics of *Ramayana* and *Mahabharata* describe it in Story-form. And all this can be demonstrated by means of the ancient method of interpretation, based on the analysis of words and names into their component syllables and letters, which has the sanction of all the sacred works of the Hindus. I have dealt with only the Vedas and the *Mahabharata* in this manner; but a method that applies to the first and last of the sacred works, must apply equally to all.

I am conscious of the character of the present work and its new point of view, when judged in the light of modern theories and modern criticism, specially those that come from the West. But no student of the original works of the Hindus can, I believe, lightly dismiss this interpretation; for the heart of Hinduism has always held that there is a deep philosophy of life, now lost, behind the “hymns” of the Vedas, the “sacrifices” of the *Brahmanas*, and the “stories” of the *Puranas* and the great Epics; and this is also the old traditional belief. And in the light of this method of letter-analysis, the sacred works of the Hindus are easily found to admit of this view. But if this be correct, the principal Sanskrit works will all require a new interpretation, not only in the mass, but in detail; and this is beyond the power of a single individual, however devoted to his task. I therefore hope that some others also may feel interested in the work and assist.

Key to Sacred Works

THE LAW OF LIFE: BRAHMANDA. The reader will find little difficulty in grasping the main idea of the subject. The whole conception of Life, as understood by the Hindus, is based on the organic Cell or Ovum, the first and final form of

all manifest life, out of which has been evolved the great ancient idea of *Hiranya-garbha* or the Golden Foetus, *Brahmanda* or the Ovum of *Brahma*, the Creator of the universe; for it is said "As it is in the Cell, so is it in *Brahmanda*."¹ All manifestations of life, the meanest and the mightiest, are conceived as created out of this one pervading, omnipotent energy; and held together by one fundamental, universal Law. Nor will there be any difficulty in understanding the method of interpretation, in the light of which the sacred works of the Hindus are seen to relate to but different ways of expressing different theories of life, as arising out of the conception of the universal Ovum or Cell. According to this idea the Sanskrit language itself is conceived as a picture of *Brahmanda*,² reproducing, by means of its vowels and consonants, general structure, Sandhi rules and grammatical forms, the idea of the nucleus, cytoplasm, centrosomes and chromosomes of the Cell; and the form, action and inter-action of its constituent parts; so that each expression, word or letter might be the mirror of a great science, a great philosophy, and a great religion, all united together in one Truth. This theory of the origin of the Sanskrit language will be found to be in harmony with the ancient tradition that the Lord Mahadeva played on his "drum", and the notes that arose constituted the letters of the Sanskrit alphabet; for the form of the "drum" in action is identical to that of the Universe (Fig. 27, p. 181); and it is this that explains why each letter of the alphabet has so many meanings in Sanskrit.

This single, great, and universal Law is found to apply not only to Biology, but also to Physics, Mathematics, Astronomy and Medicine;—indeed, to all that the ancients imagined or knew; and furnishes a key to a proper understanding of their ideas of science, philosophy, and religion as expressed in their sacred works. This might, at first sight, appear to be almost stupendous; but a theory of life may not be rejected merely because of its comprehensiveness. Indeed, no new interpretation of the sacred works can be satisfactory or convincing

1. "*Yatha pinde tatha Brahmande*," meaning, "As it is in the Cell (*pinda*), so is it in *Brahmanda*." See Chapters III, IV and V.

2. See Chapters II and VI.

unless it is complete and comprehensive ; for these books are believed to be a great store-house of divine and universal knowledge revealed to Man ; and the *Mahābhārata*, regarded as the fifth Veda or the most perfect work of wisdom, is said to be “a lamp, lighting up properly and completely the whole womb of Nature ; dealing with the eternal Brahman, the existent and existent-non-existent universe ; together with the principles of philosophy, medicine, reproduction, progression, birth, death, re-birth, Time, Space, Sun, Moon, Planets and Stars ;”—indeed, all that the human mind can imagine or understand ;—and it is described as the great source of knowledge in the universe.¹ Hence no new interpretation of the sacred works of the Hindus can be satisfactory, unless it can show, in a scientific and systematic manner, how the Vedas can be accepted as divine, or the *Mahābhārata* as a great source of universal knowledge ; and so all other works, each in its degree.

That the task is difficult, cannot be denied ; but it cannot be beyond human capacity ; for that which has been conceived, can equally well be interpreted by man. But, when we come to examine the ideas of the universe, as understood by the ancients, they appear to be remarkable, not for their complexity, so much as their simplicity ; and it is in its simplicity that we have the one and only great test of Truth.

FUNDAMENTAL IDEAS. Leaving aside details, which have been dealt with in the following pages, the fundamental ideas of the ancients may be summed up as follows² :—

(1) The whole universe is created out of Purusha and Prakṛiti, the male and female energies of life ; but whether Purusha or Prakṛiti is its first and original source, or the two are united together from the very beginning, it is difficult, if not impossible, to know.

(2) The most elementary form of life is the Cell ; and such is also Brahmanda or the Cell of the Universe. Each object of life is created out of it and formed in its image, containing all the energies and characteristics of the parent

1. See Chapter I.

2. See Chapter III.

Cell. And so it is said "As it is in the organic Cell, so is it in *Brahmanda*."

(3) The universe is partly manifest and partly unmanifest. The unmanifest is the Heart, and out of it are created the seven manifest energies of life;—Buddhi, Mind, and the five elements, Ether, Air, Fire, Water and the element Earth. These, with their properties, characteristics; and modifications, constitute all manifest life.

METHOD OF INTERPRETATION¹. These are the simple and basic ideas of the ancients; and it is by examining them in different combinations and from different points of view, that they have constructed their systems of thought and religion, each to be a picture of a great idea of the universe. And it is in the same light that they have, in my opinion, constructed a new language, Sanskrit, to be a living, moving form of imperishable *Brahmanda*². It is unnecessary to relate how I came to this conclusion; it is enough to point to its significance; and its test is the interpretation of the sacred works themselves.

But the reader is not obliged to accept this theory of Sanskrit, as a new creation of the genius of man, to the able to accept the interpretation of the sacred works. This theory of the origin of Sanskrit, as a picture of *Brahmanda* or the organic Cell, only serves to explain the peculiarities of its general structure, grammatical rules, and the different meanings attaching to each letter of its alphabet, which have apparently little connection with one another. But so long as we accept the dictionary meanings of letters, the actual method of letter-analysis, as applied to both the Vedas and the *Mahabharata*, will stand; and the authority for its application is to be found in every sacred work of the Hindus.

RESULT OF INTERPRETATION. PROBLEM OF THE MAHABHARATA. That this system of interpretation should lead to some extraordinary results in lighting up hidden recesses of ancient thought, or explaining ideas never fully understood before, is only to be expected. Indeed, it depends for its very acceptance not only on its general application to all the ancient sacred works of the Hindus, but also on its ability to harmonise them all into one whole; and explain what has, at least for many,

1. See Chapter VII. 2. See Chapter VI.

years, never been properly understood. And perhaps there is nothing in the world more wonderful than the ancient works of the Hindus, or more amazing than the *Puranas* or the "story" of the Mahabharata. It is impossible to conceive of a more difficult, and yet a more fascinating problem than that presented by this "story" of the Bharata race. The field it covers is so varied and vast, and the subjects it treats of so diverse and conflicting, that the mind is easily dazed by the splendour, mystery, and confusion of it all. It claims to be the essence of the four Vedas, and the fifth Veda itself;—the source of all knowledge and wisdom, dealing with all that has been known or ever can be known. "That which is in this, is elsewhere: that which does not occur here, occurs nowhere else:"¹ thus it is said. Yet how far does the actual *Story* bear this out? Beyond the Celestial Song of the Bhagavad *Gita*, repeated in the *Anu-gita*, and the discourses of Bhishma in the *Santi* and *Anusasana* Parvas, and a few scattered references to morality, philosophy, and religion, there is little in the story itself that can inspire the mind or elevate the soul. Indeed, as the story is ordinarily understood, there is much to repel and little to attract in the life-history of the Kauravas and Pandavas, or the account of their adventures and deeds. Right up from the story of Ganga and Santanu and the birth of Vyasa, to the close of the battle of Kuru-kshetra, strange and extraordinary events take place which can only shock the moral sense, and dull and deaden the higher sensibility of man. And it is only a vague, undefined feeling that the whole conception is somehow divine, and that somewhere there is a missing link now lost, and a mysterious meaning at present ununderstood, that has prevented the work from tainting the very springs of Hindu life. The problem is, indeed, a most extraordinary one. From the very beginning we get strange accounts of the birth of the principal characters of the Epic:—sages losing self-control; a *Rishi* practising *Niyoga*; and even the great Sun himself compelling a young, innocent virgin to his will. Then there is the story of mother Ganga drowning her seven sons as soon as born, and separating from her husband when at last he remonstrates. The great hero,

1. MBh. Svarg. P. XVIII, v, 46.

Bhishma, carries away by force the three daughters of the King of Kasi; and Arjuna, going out to practise Brahmacharya, marries three wives instead; carrying away by force the sister of Krishna himself, and that too at Krishna's own suggestion. Then there is the Gambling Match, played openly with deceit; and Yudhishthira, knowing that it was so, stakes away his wealth, kingdom, brothers, himself, and Draupadi,—all. And then the spectacle of the insult and exposure of Draupadi, in the very presence of heroes, kings, elders and preceptors; and not a voice, not a word is uttered by the great ones in protest to prevent the deed. It is unnecessary to refer to more incidents of this character; and we might pass on to the great battle of Kurukshetra. Apart from the question, whether Krishna, the Supreme Purusha himself, was justified in asking the Pandavas to fight, not for a whole or half of a kingdom, but for the sake of getting five villages alone, which they demanded in order to spend their lives in peace,—with the result that millions of men were slain and millions of homes rendered desolate,—one might ask whether the conduct of Krishna in the course of the battle itself was proper or just. Not a law of honour but was broken, not a rule of chivalry but was transgressed by the Pandavas; and all at the instance of Krishna, the Supreme Creator himself. Drona is killed by means of a lie, uttered by Yudhishthira at his suggestion; it is he who leads Arjuna to shoot Bhishma when the latter has laid down his arms; it is he who clouds the last rays of the setting sun to deceive Jayadratha, to enable Arjuna to slay him before sunset as he had vowed; it is he who presses Arjuna to strike Karna when his chariot has got stuck in the ground and he asks for some respite to extricate it; and it is he at whose suggestion Bhima, contrary to all rules of the combat, hits Duryodhana on the thigh, and strikes him dead. And, as if all this were not enough, by a strange irony, Krishna is hailed as Supreme Purusha and Creator of the universe by the very people he has helped to slay.

Judged by the standards of civilized people, the actions attributed to Krishna and other heroes and gods are so reprehensible, that there are many who hold that the Mahabharata gives an account of a semi-barbarous age, when

the very idea of God was copied from the low standards of human conduct and life of the day ; and they believe that there is nothing surprising in *Krishna*, a powerful prince, a popular hero, and a shrewd and practical man of affairs, being deified into the Supreme Creator of the universe, in course of time. This, according to them, is a common characteristic of all the great ancient epics of the world ; and they would explain away the magnificent episode of the *Bhagavad Gita* and other philosophical, moral and spiritual discourses scattered throughout the work, as interpolations of later times, introduced to partake of the popularity of the original story, and so pass current among the people.

REAL CHARACTER OF THE MAHABHARATA. But the real character of the *Mahabharata* is what is described in the book itself (Chapter I), as a wonderful picture of the universe ; and the whole "story" is written in a peculiar form of Sanskrit, which, while it appears to be a narrative, is really a picture of great ideas and systems of thought, when interpreted in the light of the ancient method of letter-analysis. And then all the strange and extraordinary events and disgraceful and dishonourable deeds, are found to be but a beautiful exposition of great and sublime ideas ; and all the error is due to a misunderstanding of the original context. This is the significance and the result of this method of interpretation.

But the interest of the reader is not limited to textual exposition alone. The sacred books of the Hindus claim to be a store-house of universal knowledge ; and so the student of Biology will see in the idea of *Brahmanda* and the structure of the Sanskrit language, the different constituents of the organic Cell, and the action and inter-action of its parts. The student of Physics will come across ideas relating to Heat, Electricity and Magnetism ; Time, Light, Sound, Space, and the properties of Matter ; and see, with the student of Philosophy and Religion, how the three great energies of life, Heat, Electricity and Magnetism, have become the basis of the three principal systems of Hindu thought,—*Vedānta*, *Yoga*, and *Sāṅkhya*—on which have been reared the three corresponding systems of religion which had their birth in India,—associated with the names of *Vishnu*, *Siva*, and *Buddha*.

respectively. The student of Astronomy will see how the Solar system is reproduced in the days of the week, from Sunday to Saturday, and yet why the order of the days is different to that of the planets in the sky; and he will find that our planet Earth is not the same as the element of that name; and that the Moon is a higher energy than our Earth, directing, together with the Sun, its course of life. Then there is the theory of Astrology, relating to the bearing of the planetary system on human life; of Medicine and the cause and cure of disease; of Arithmetic and the significance of numbers; followed by what relates to the four forms of organic life,—the Viviparous, born from the womb; the Oviparous, born from eggs; the Vegetable kingdom, and Germs;—together with the four Ages of Time, the four castes, the incarnations of God, and the sacrifices, religious forms and ceremonies of the Hindus.

But above all this knowledge, born of the exercise of the senses, the inquiry of the Mind, the flight of the Imagination, or the calm, deliberate judgment of Reason (Buddhi),—is the Heart, the inmost recess of the Soul, conscious of its own existence and kindred with the Eternal; and it is the problem of the *Atman* or the Soul that is the chief subject of the sacred works above everything else.

This is but a bare outline of a great and mighty civilization to which the ancients were witness in the past; and modern Archaeological research, in India as well as Asia, has succeeded in unearthing a few fragments of it today. How wonderful it was may yet be seen from what has been preserved, though now worn out and decayed, in the religion, laws, institutions, monuments, customs, traditions, and the literature and life of the people of India even at the present day. But how far I have succeeded in giving a correct interpretation of the sacred works in these directions, the reader must judge for himself. I am conscious that this view of mine must give rise to a controversy; but the conclusions have appeared to me to be irresistible, and they must be taken for what they are worth.

The Plan of the Sacred Works

PLAN OF THE VEDAS. The plan of the Vedas is a very simple one. They are composed of Hymns addressed to

different gods,—Agni, Indra, Soma, Rudra, Heaven and Earth, the two Asvins, Varuna, Vishnu and Vayu, and a number of other gods and goddesses,—all of whom represent but different ways in which the universe may be conceived to have been created out of the union of Purusha and Prakṛiti. Out of these have been formed the great systems of Hindu Philosophy and Religion; and so the idea of the Vedic gods has been extended to all post-Vedic sacred literature; and it is for this reason that the Vedas are regarded as the last word of authority in connection with all systems of Hindu thought.

PLAN OF THE MAHABHARATA: SYSTEMS OF HINDU PHILOSOPHY. The plan of the Mahābhārata is equally simple, though more elaborately wrought. It is described as the fifth Veda; and so is conceived as an all-inclusive work, containing the scientific, philosophical and religious speculations of the Vedas as well as all post-Vedic literature. We have seen that the ancients believed that all life is created by Purusha and Prakṛiti, the male and female energies of life; and, logically, the question of Purusha and Prakṛiti may be considered in three ways. We may hold that the universe is created by (1) Purusha alone; or (2) Purusha and Prakṛiti combined, united together from the very beginning; or (3) Prakṛiti alone; and these three give us the three principal philosophical systems of the Hindus,—Vedānta, Yoga and Sāṅkhya—corresponding to which we have the three great systems of religion which had their birth in India,—of Vishnu, Śiva, and Brahma,—the last, in after years, associated with the name of Buddha, the Prince of Kapila-vastu (pp. 61-62). Of these the first and third are simple and unambiguous, and each excludes the other completely; but the second may again be examined in three ways. If Purusha and Prakṛiti are two joint creators of life, we might have in its creation (1) more of Purusha than Prakṛiti; or (2) equal share of Purusha and Prakṛiti; or (3) more of Prakṛiti than Purusha. Thus we get five different ways of examining the problem of the creation of life. In the first Purusha is the sole creator; in the second, the chief creator is Purusha, but Prakṛiti is associated with him in a minor capacity; in the third Purusha and Prakṛiti have an equal share in the creation of life; in the fourth the chief

creator is Prakṛiti, and Puruṣa is associated with it to a small extent; and in the fifth Prakṛiti is regarded as the sole creator of life; and corresponding to these five ways we have the five systems of Hindu philosophy,—Vedānta, Yoga, Vaiśeṣika, Nyāya and Sāṅkhya. Of these Vedānta is usually divided into two parts, *Pūrva Mīmāṃsā* and *Uttara Mīmāṃsā*; and we shall presently see the significance of this division.

THREE ASPECTS OF EACH SYSTEM OF PHILOSOPHY. The relation of Puruṣa and Prakṛiti in the creation of life may be expressed in another way. We have seen that the universe may be said to have been created by (1) Puruṣa alone; (2) Puruṣa and Prakṛiti together; or (3) Prakṛiti alone; and this gives us the three chief systems of Hindu philosophy, Vedānta, Yoga, and Sāṅkhya. Further we have observed that the ancient Hindus believed that there is one unmanifest energy, the Heart, and seven manifest,—Buddhi, Mind, and the five elements. Of the elements Ether is the first and most important; and it has a twofold character, which in this volume is called Puruṣhic and Prakṛitic; corresponding to which there are five senses of knowledge and five of action linked together, and two kinds of motion, elliptical and in the form of a wave respectively. Of the five elements Ether alone is creative, and it is characterised by magnetic energy. Thus we get five creative forms of energy (1) Heart, (2) Buddhi, (3) Mind, (4) Puruṣhic Ether, and (5) Prakṛitic Ether; and these constitute the basic energies of the corresponding systems of thought. Vedānta relates to Heart-energy; Yoga to Buddhi; Vaiśeṣika to Mind; Nyāya to Puruṣhic Ether; and Sāṅkhya to Prakṛitic Ether.

Each of the three principal systems of thought,—Vedānta, Yoga, and Sāṅkhya—has a range of application, and may be looked at from three points of view. Thus Vedānta, holding that Puruṣa alone is the Creator of life, cannot, even for the sake of argument, agree that he does not exist, or is a mere spectator in the creation of life. But it may regard the following three positions as worthy of consideration,—being associated with its own:—(1) that Puruṣa is the sole Creator; (2) but if there is Prakṛiti, it is associated with Puruṣa in a very minor capacity; and (3) that even if the share of Prakṛiti

is more substantial, it is still smaller than that of Purusha; and these are the three points of view of Vedānta, which we may call its higher limit, centre, and lower limit. Similarly the principal Yoga has three points of view. Its primary idea is that Purusha and Prakṛiti are joint creators of life; but this idea of joint creation may be looked at from three points of view, as we have already explained:—(1) that the share of Purusha is greater than that of Prakṛiti; (2) that the two are equal; and (3) that the share of Prakṛiti is more than that of Purusha. In the same manner the principal Sāṅkhya system has a threefold bearing. Holding that Prakṛiti is the sole creator of life, it cannot, even for the sake of argument, admit that Purusha is the sole creator, or that he has a larger share in the creation of life than Prakṛiti. But it may, for the sake of clarifying its position, consider the following three points of views—(1) that Prakṛiti is the sole creator of life; (2) but if there is a Purusha, he is a mere spectator, and the whole work of creation is done by Prakṛiti; (3) or if the share of Purusha is more substantial, it is still less than that of Prakṛiti. Thus each principal system of thought has three points of view; and if we now consider them in terms of energies of life, principal Vedānta, based on the energy of the Heart, extends also to Buddhi and Mind; principal Yoga, extends to Buddhi, Mind, and Purushic Ether; and principal Sāṅkhya to Mind, Purushic Ether and Prakṛitic Ether. The whole idea may be represented as follows:—

CREATIVE ENERGIES		HEART	BUDDHI	MIND	PURUSHIC ETHER	PRAKRITIC ETHER
<i>Principal Systems and their Range</i>						
Vedānta	Heart	BUDDHI	Mind			
Yoga		Buddhi	MIND	Purushic Ether		
Sāṅkhya			Mind	PURUSHIC ETHER	Prakṛitic Ether	
RESULT- ANT SYSTEMS	<i>Vedānta</i>	<i>Yoga</i>	<i>Vaisesika</i>	<i>Nyaya</i>	<i>Sāṅkhya</i>	<i>Sāṅkhya</i>
		Vedānta- Yoga	Vedānta- Yoga- Sāṅkhya	Sāṅkhya- Yoga		
OTHER NAMES	MAYA	YOGA	DHARMA	NYAYA	MAHAT	
NUMBERS	8	7	6	5	5	
OR	13	12	11	10	5	

DIFFERENT ASPECTS OF YOGA, VAISESHIKA AND NYAYA. From this we see how from the three principal systems of thought we get five resultant ones; *viz.*, resultant Vedānta, based on the idea of the Heart; resultant Yoga on that of Buddhi; resultant Vaiseshika on that of the Mind; resultant Nyaya on that of Purushic Ether; and resultant Sāṅkhya on that of Prakṛitic Ether. Out of these the first and last are exclusive of each other; while the remaining three have different common grounds; and Vaiseshika, based on the idea of the Mind, is common to all. Further, as we have noticed, pure resultant Vedānta, based on the energy of the Heart, is unequivocal; while resultant Yoga has two points of view: (1) As Buddhi is the first manifest form of Heart-energy, it is the first manifest form of Vedānta; and so, for practical purposes, identified with it; and (2) in itself, it holds that Prakṛiti is linked with Purusha in the creation of life, but in a very minor capacity. In the same manner Vaiseshika, based on the idea of the Mind, has three points of view: (1) As the lower limit of principal Vedānta, it may hold that both Purusha and Prakṛiti are joint creators of life, but Purusha is greater than Prakṛiti; (2) as the centre of principal Yoga, it may hold that both of them are equal; and (3) as the higher limit of principal Sāṅkhya, it may regard Prakṛiti as having a larger share than Purusha in the creation of life. Similarly Nyaya, based on Purushic Ether, has a twofold character: (1) As the lower limit of principal Yoga, it may hold that Prakṛiti has a larger share than Purusha; and (2) as the centre of principal Sāṅkhya, it may regard Purusha as a mere spectator of Prakṛiti, which does all the work of creation. Resultant Sāṅkhya, like resultant Vedānta, is unequivocal; it is based on Prakṛitic Ether for its energy of life, and holds that Prakṛiti is the sole creator of the universe.

PAIRS OF SYSTEMS. Further we notice that, while each system has its own energy at the base, we get pairs of systems with an equal range. Thus, the centre of principal Sāṅkhya (Purushic Ether) coincides with resultant Nyaya; the centre of principal Yoga (Mind) coincides with resultant Vaiseshika; and so these may be said to form pairs of associated systems of thought. Vedānta stands apart by itself; and, as we shall

see, pairs with itself. Its centre (Buddhi) coincides with resultant Yoga, indeed; and, in this respect, as we have remarked, resultant Yoga is the manifest form of the unmanifest energy of the Heart.

SYSTEMS OF PHILOSOPHY IN THE VEDAS. In the first volume, relating to the Vedas, we have dealt with only the three principal systems of Hindu philosophy,—Vedānta, Yoga, and Sāṅkhya (Chapter III); but the plan of the Mahābhārata is a much more elaborate one; and in this Introduction we shall deal with all the resultant systems of thought.

DIFFERENT POINTS OF VIEW OF EACH SYSTEM: ETHER. In this connection it is necessary to remember that all these systems of thought are but inter-related parts of one great whole; yet each has its own point of view, corresponding to its basic energy, and its attitude to Knowledge or Action as the final goal of life. The chief questions refer to Heart-energy, Buddhi, Mind, and the twofold character of Ether, related to the senses of knowledge and action respectively. As all life is made manifest in Ether, corresponding to whose two aspects we have the senses of knowledge and action, a question may be asked, in which half of Ether is life made manifest? If it is made manifest in the Purushic half, the end of life must correspond to the senses of knowledge, and so Knowledge be regarded as the final goal. But if it is made manifest in the Prakṛitic half, must Action be taken to be the final end? Similarly, each system has its own idea with regard to the other energies of life, Mind, Buddhi, and the Heart. But all life is really made manifest in Prakṛitic Ether (Fig. 21, p. 135); and yet each system has its own point of view. Thus Sāṅkhya, based on Prakṛitic Ether, holds that all life is made manifest in Prakṛitic Ether, and so there is nothing but action and misery in life; and there can be no escape from sorrow and unhappiness till we escape from manifestation, Prakṛiti, Prakṛitic Ether or action itself. Nyāya, based on Purushic Ether, holds that the end of life relates to Purushic Ether, or the senses of knowledge; that is, Knowledge itself. As Mind is the common factor of each system, it believes that the Mind is concerned with the senses of knowledge alone; and so, once again, the end of life is Knowledge and not Action.

Vaiseshika, based on a proper appreciation of Mind energy, realises that the Mind is associated with both the senses of knowledge and action; and so regards action and inaction the same; and yet its idea must vary according as it is the lower limit of principal Vedānta, the centre of principal Yoga, or the higher limit of principal Sāṅkhya. Yoga, based on the idea of Buddhi, holds that Knowledge is the root of Action; while Vedānta takes the view that Knowledge leads to Action, and Action to Knowledge.

MIND IN EACH SYSTEM. As the Sāṅkhya is based on Prakṛitic Ether, it takes all energies of life in the light of this aspect of Ether; and so it regards the Mind as associated with the senses of action alone. Similarly, Nyāya, based on Puruṣhic Ether, refers the Mind only to the senses of knowledge. But Vaiseshika, based on the Mind, has a proper idea of its energy, as associated with both the senses of knowledge and action; and Yoga and Vedānta, being higher than Vaiseshika, take an equally correct view.

BUDDHI IN EACH SYSTEM. Similarly each system has its own idea of Buddhi. The Sāṅkhya speaks of it as Mahat, the highest energy in this system; and, as Buddhi is characterized by knowledge, it regards Knowledge as the highest end, and accepts it as a means of escape from the bondage of life. The idea of Nyāya is the same, and Buddhi is referred to as both Mahat and Dharma. In Vaiseshika too it is Dharma, regarded as the highest end and the means to attain to perfect felicity. But all these systems are based on energies lower than Buddhi, and so have an imperfect idea of its character. Yoga, based on Buddhi, understands it in its proper light; and conceives of it as Tapas, like the energy of the Sun, characterised by Knowledge; but leading, by its intensity, to Action. Vedānta goes a step further still, and regards it as a modification of self-conscious Prāṇa, the energy of the Heart; and so as an instrument of both Knowledge and Action.

HEART-ENERGY IN EACH SYSTEM. Again each system has its own idea of Heart-energy, Prāṇa, or Breath. According to Sāṅkhya, the Heart is characterised by Tamas or darkness, for that is the Guṇa of this system (p. 81); and

so it conceives of it as a dark substance; while it holds *Prana* or breath to be identical with physical Air. The idea of *Nyaya* is similar, for *Tamas* is the *Guṇa* of this system too. *Vaiśeṣika* thinks of Heart-energy in terms of Mind and its corresponding *Guṇa*, *Rajas* (p. 81); and regards its energy as analogous to that of the Mind, and its character as a fluid substance¹ (p. 22. n. 3). *Yoga*, intermediate between *Vedānta* and *Vaiśeṣika*, inclines to the views of both, but accepts the idea of *Vedānta* in the end, and for reasons we shall presently see. *Vedānta* alone, based on the energy of the Heart, has a proper perception of Heart-energy and *Prana*, and identifies the two. *Prana*, according to this system, is both Air and Heart-energy, the source of Action, the centre of self-consciousness, and the seat of the individual soul. Thus we see that the Heart is looked at from three main points of view: (1) as a Dark substance; (2) as a Fluid, characterised by Mind- or electric energy²; and (3) as *Prana* or Air, characterised by Action and self-consciousness. This corresponds exactly to the actual Heart: Its colour is dark; it contains blood (fluid); it is charged with electric (or super-electric) energy; and it is associated with breathing and action³.

We have observed that *Yoga* refers to Heart-energy also in the light of *Vedānta*; and the explanation of it is a simple one. The Heart, as has been observed, is unmanifest, and its first manifest form is *Buddhi*, the basis of *Yoga*; hence the unmanifest in *Vedānta* is referred to in terms of the manifest in *Yoga*; and so *Yoga* understands *Vedānta* more than any other system. Indeed, *Yoga* is the manifest form of *Vedānta*;

1. *Rajas* also means the menstrual discharge of a woman; and water. Cf. *Nyaya Dar.* III, i, 16.

2. Mind is characterised by electric energy (p. 42, n. 3).

3. Cf. p. 42. The *Santi* and *Anuśāsana* *Parvas* of the *Mahābhārata* contain an account of all the systems of Hindu philosophy; and in the former we get the following.—

“Formerly there was only infinite Space, motionless and immovable. Without sun, moon, stars and wind, it seemed to be asleep. Then Water originated like something darker within darkness. Then from the pressure of Water sprang Wind.” XII, clxxxiii, 9–10.

This gives us all the ideas in connection with the Heart, as a Dark substance; as Water or a Fluid; and as Wind or Air.

and it may be called Vedānta-Yoga ; and, as we shall see, the Mahābhārata holds that this is the utmost range of human thought in the realm of the Manifest¹. But when Man transcends the Manifest and realises the Unmanifest in the Manifest, he realises Vedānta.

INTERCONNECTED CYCLES OF THOUGHT. We have seen how all these systems are connected with one another, and how we can pass from one to the other almost imperceptibly. Sāṅkhya leads to Nyāya, and thence we pass into Vaiśeṣika ; and then the path to Yoga is easy ; and from Yoga we enter the portals of Vedānta. But the cycle can move down as easily too. Pure Vedānta is unmanifest, and has its manifestation in Yoga ; Yoga has the same range as Vaiśeṣika ; the latter is connected with Nyāya ; and Nyāya is only one step removed from Sāṅkhya ; and, as the cycle moves up or down, the centre of the sacred "story" is correspondingly changed.

NAMES AND NUMBERS OF SYSTEMS. These systems are called in the Mahābhārata by certain numbers and names, characteristic of the principal idea of each. For instance, Vedānta is described as Antar, referring to the unmanifest energy of the Heart, and its character is said to be Māya, which is a creative energy and not Illusion, as is commonly believed². Yoga is Tapas, referring to Sun- or Buddhi-energy ; but it is sometimes described also as Skill. Vaiśeṣika is called Dharma, identified with Buddhi, because supreme happiness is said to be attained by means of Dharma in this system. Nyāya is also called Sāṅkhya-Yoga and described as Bala or Strength ; and Sāṅkhya is referred to as Mahat, identified with Buddhi, because that is the principal manifest energy of life according to this system. But for convenience and clarity of thought, these systems may also be described as Vedānta,

1. It is for this reason that Atman or soul, seated in the Heart, the basic energy of Vedānta, is, for practical purposes, identified with Buddhi, the basic energy of Yoga. MBh. Santi P. XII, ccxlviii, 3.

2. How Māya came to signify Illusion has been explained in Chapter III (pp. 85-91).

Vedānta-Yoga, Vedānta-Yoga-Sāṅkhya, Sāṅkhya-Yoga, and Sāṅkhya respectively, to indicate the threefold amplification of Yoga, the most intricate of all.

These systems are also described by means of certain numbers, and their significance has been explained in this volume (pp. 196-203). We have seen that each system of thought is based on one principal energy of life, and associated with two more; and the principal energy of Vedānta is the Heart; of Yoga Buddhi; of Vaiśeṣika Mind; of Nyāya Puruṣic Ether and of Sāṅkhya Prakṛitic Ether. Further, we have observed that there are eight principal energies of life, Heart, Buddhi, Mind, and the five elements. Hence, as each energy is believed to be a modification of the next higher one in order (pp. 42-43), the Heart may be represented by the number 8, Buddhi by 7, Mind by 6, and each of the two aspects of Ether by 5; and these are the creative energies of life, as has been explained. Hence their corresponding systems of thought are represented by these numbers. Again, each of these energies is made manifest in Prakṛitic Ether, even as modern science holds that Heat, Light and Electricity are all characterised by magnetic energy, which is a property of Ether. As Prakṛitic Ether is represented by the number 5, each of the principal creative energies of life might have a further addition of this number, and be represented by 13, 12, 11, 10, and 5 respectively. Prakṛitic Ether cannot have any addition, because it is itself the place of manifestation (Fig. 21, p. 135).

TWO ASPECTS OF VEDĀNTA. We see that Vedānta is based on the idea of the energy of the Heart. It conceives of it as *Prāṇa*, which may be understood in two ways: (1) as physical Air, the element of Action, associated with Hands for its instruments (p. 70); and (2) as self-consciousness, the abode as well as the vehicle of *Ātman* or the individual Soul. Hence Vedānta has a twofold character, one relating to Action, and the other to *Ātman* or the Soul; and corresponding to this we have two parts of the system of Vedānta, *Purva Mīmāṃsā*, associated with Action, and *Uttara Mīmāṃsā*, associated with the knowledge of *Ātman* or the Soul. The two are supplementary, implying that the Soul manifests its

self-consciousness through Action. In this connection we have observed that, according to Vedānta, Purusha is conceived as the sole creator of life ; and it is said in the *Rig Veda* (X, xc) that he creates by means of Sacrifice ; and the same idea is repeated in the *Bhagavad Gītā* (III, 10), and appears throughout the sacred works of the Hindus. Hence Vedānta conceives of Action as a Sacrifice, performed for purposes of creation by the Supreme Purusha himself ; and, conversely, as the individual soul is said to be of the same nature as the Supreme Purusha, all Action performed as a sacrifice, is regarded as Purushic in character, transforming that which appears to be Prakṛitic into a Purushic energy. This is the idea of the Vedas, and the same is repeated in the *Mahābhārata* (P. 400, n. 1).

MIND AS A MEETING PLACE. We have seen that the meeting place of all systems of thought is the Mind, the basis of the Vaiseshika system ; and here is the centre of conflict of the "story" of the *Mahābhārata*. It is associated with Vedānta-Yoga and Vedānta on the one hand, and Nyāya and Sāṅkhya on the other ; and so the *Mahābhārata* refers to all the systems of Hindu philosophy, comprehending all that is contained in Vedic and post-Vedic sacred literature.

CONFLICT OF SYSTEMS OF THOUGHT. Thus the *Mahābhārata* is a conflict of all systems of thought, meeting in Vaiseshika, in the region of the Mind. On one side we have Vedānta and Vedānta-Yoga (Yoga) ; and on the other Sāṅkhya-Yoga (Nyāya) and Sāṅkhya ; and they all meet in the Vaiseshika as a common ground. But Vaiseshika has a threefold character (p. xiii) ; and so long as this common factor is not eliminated, the result must remain undecided ; and it is only when there is a straight issue between Vedānta and Vedānta-Yoga on the one hand, and the remaining systems on the other, that we can arrive at a definite conclusion. This, as we shall see, took place at the battle of Kurukshetra.

PLACE OF SANKHYA. It is necessary to mention here that the ancient Hindus did not believe that it could seriously be held that all life is created by Prakṛiti alone and that the Purusha did not exist at all. In other words, they gave only

a passing thought to the purely Sāṅkhya or atheistic system of thought ; and the Sāṅkhya of Kapila is really agnostic and not atheistic in character.

PLACE OF NYAYA. But the point of view of Nyaya or Sāṅkhya-Yoga is something very different. It is opposed to the atheistic creed, and something more than agnostic. It holds that the Supreme Purusha exists ; but as a mere witness and spectator of Prakṛiti, which does all the work of creation. Hence, as the individual soul is akin to the Supreme Creator, the goal before it is to become like the Creator himself,—a mere witness and spectator of life ; abandon all actions, and devote itself to self-knowledge, whereby alone it can achieve its end.

PLACE OF VAISESHIKA. From the point of view of pure Vedānta, the position of Vaiseshika is more formidable still. It has three aspects, two of which are opposed to Vedānta (p. xiii) ; and so, except where it is the lower limit of Vedānta, it adheres to the view that the end of life is Knowledge and not Action.

PLACE OF YOGA. We have seen that Vaiseshika and Yoga have an equal range, though their points of view and methods of approach are different. We have observed that Yoga has two points of view (p. xiii) ; and in one it is the manifest form of unmanifest Vedānta, and so identified with it. But, when considered in itself, it holds that the Supreme Purusha is the chief Creator of life ; but he is also associated with Prakṛiti to a small extent. Further, it has Buddhi for its basic energy ; and Buddhi is usually associated with Knowledge. Hence Yoga is related to both Knowledge and Action. As the manifest form of Vedānta, it accepts the necessity of Action ; but in itself, it inclines to Knowledge as the final goal. Hence, except when Yoga is regarded as the manifest form of Vedānta, the question of Action is not finally settled by this system. But Tapas, the energy of Buddhi (Sun) or Yoga, does not at all imply a negation of Action. It rather means a deep concentration of energy stored up for purposes of Action, and not as an end in itself.

PLACE OF VEDĀNTA. According to Vedānta the Supreme Purusha is the sole Creator of life, and Prakṛiti too is made

by him; and then, in union with it, he creates the universe. As *Sankhya* at one end is unambiguous in its conception of *Prakṛiti* as the sole creator, even so is *Vedānta* at the other; and in the light of this system all Action as well as all Knowledge belongs to *Purusha* alone. Actions, performed as a sacrifice, lead to Knowledge; and Knowledge is a means to the performance of Action. The connecting link between them is *Prana* or Breath, which is the energy of Action as well as self-consciousness; and self-consciousness is identified with the Soul, and both are seated in the Heart.

PURUSHA AND ACTION. The relation of the different systems of thought to Action may be expressed in terms of their relation to *Purusha*. Each system believes in Action in proportion to its belief in the Supreme *Purusha* as creator; and in Knowledge as the final goal in proportion to its belief in *Prakṛiti* as the supreme creator of the universe. Thus pure *Sankhya*, holding that *Prakṛiti* is the sole creator, and that the Supreme *Purusha* does not exist, desires to eliminate all Action, and believes Knowledge to be the final end of each individual soul, to enable it to set itself free from the bondage of *Prakṛiti*. *Nyaya*, giving a nominal place to the Supreme *Purusha* as a spectator, holds that the individual soul should act in the same manner as the Supreme Soul,—*viz.*, as a spectator; and, if any actions are to be performed, they should be characterised by the control of the senses, so that the soul be not affected at all. Hence Knowledge and not Action is the final goal also of *Nyaya*. *Vaisesika* gives almost an equal place to both *Purusha* and *Prakṛiti*; and so regards Action and Inaction (Knowledge) to be the same; still it inclines to Knowledge as the supreme end. *Yoga*, holding that the Supreme *Purusha* is the principal creator of life, though associated with *Prakṛiti* to a small extent, emphasises the necessity of the performance of all actions; but does not altogether eliminate the idea of Knowledge as the final goal. *Vedānta* alone, believing that *Purusha* is the sole creator, and that *Prakṛiti* itself is created by him, regards Action as the ultimate end; and takes Knowledge and Action to be but two aspects of the energy of the Heart or *Prana*.

Construction of the Story of the Mahabharata

We have seen that all systems of Hindu thought are connected together; and it is out of this inter-connection, agreement and opposition that the ancients have constructed their sacred stories of *Puranas* and the *Epics*. We have seen that they conceived of eight principal energies of life; the Heart as unmanifest; and *Buddhi*, Mind and the five elements as manifest. They also divided organic life into four kinds,—the *Viviparous*, *Oviparous*, *Trees*, and *Germes*. And in constructing their philosophical and sacred stories, they personified each idea, energy, as well as form of life into a Man or Woman, according as it represented *Purusha* or *Prakṛiti*, or a corresponding system of thought. This has the authority of the *Upanishads* (p. 155, n. 3), and is the usual method with them.

LUNAR LINE OF KINGS. We have seen that the *Mahabharata* is a conflict of different systems of thought, which all meet in the region of the Mind. Hence, as the Moon is the presiding deity of the Mind¹, both the *Kauravas* and *Pandavas*, the principal combatants in the Epic, are described as belonging to the Lunar race; and even *Krishna*, the Supreme *Purusha* of *Vedānta*, is said to be of the same line.

SOLAR LINE OF KINGS. In the *Ramayana*, on the other hand, we have the Solar line of Kings, to which the prince of *Ayodhya* himself belongs; and here the problem assumes a slightly different form. As the Moon is the presiding deity of the Mind, even so is the Sun of *Buddhi* (p. 47; p. 48, n. 1); and so the Solar Line refers to the system of thought based on *Buddhi*, and that is *Yoga*. As *Yoga* is really *Vedānta-Yoga* or half of *Vedānta*, *Rama*, the hero of *Ramayana*, is spoken of as but half an incarnation of *Vishnu*; while *Krishna*, who represents complete *Vedānta*, is said to be his perfect form. Thus, in the *Ramayana* we have *Yoga*, and its ally, *Vaisheshika*, on the one hand; and *Nyaya* and *Sāṅkhya* on the other; and *Nyaya*, based on *Purushic Ether*, is the common ground between them. The battle-ground of the fight with *Ravana*.

1. *Bṛih. Up.* I, iii, 16; *SBE.* Vol. XV, p. 81.

is Lanka, which is significant of this idea; and the ten days of battle between Rama and Ravana refer to the ten senses of knowledge and action associated with the idea of Purushic Ether¹; and it is for this reason that this system is represented by this number (p. xii). The question for decision is, Is the Mind associated with all the ten senses of knowledge and action or with the senses of knowledge only? The former is the position of Vaiseshika and Yoga, and the latter of Nyaya; and Rama has identified himself with the one, and Ravana with the other. Hence the fight between them. In the Mahabharata the problem is rendered more intricate by the introduction of Vedanta; and Yoga, as its ally, is considered only as its first manifest form. Hence, while the apparent fight is between Yoga on the one hand, and Vaiseshika and Nyaya combined on the other, and Vaiseshika is the common ground between them, Yoga is conceived but as the outward form of Vedanta, which, in the person of Krishna, is its living and moving force. Hence, the real fight is between Vedanta on the one hand, and Vaiseshika and Nyaya combined on the other; and between them too Vaiseshika is the common ground (p. xii).

BATTLE OF KURUKSHETRA. And so the battle of Kurukshetra is fought on this common ground of Vaiseshika, described as Dharma (p. xii); and it is for this reason that the very opening lines of the Bhagavad Gita commence with a reference to Dharma, which represents the Vaiseshika system. The subject-matter of the discussion is "Kuru", the imperative form of "Kri," meaning "to act"—signifying the imperative necessity of Action; and so Dharma-kshetra (field of Dharma) is coupled with Kurukshetra (field of Action) in the very first line of the Gita. The question to be debated is, Is Action necessary in the light of all systems of thought which meet on the common ground of Vaiseshika,—Vedanta and Yoga on the one hand, and Vaiseshika and Nyaya and Sankhya on the other? The "battle" lasts for 18 days, because the question is to be decided by means of the knowledge of manifest life, in which Vedanta, based on the unmanifest energy of the Heart, is represented by Yoga; and so the fight is apparently between Yoga on the one hand, and Vaiseshika and Nyaya on the other,

1. See p. 128.

though Yoga may take such assistance from Vedānta, and Nyaya from Sāṅkhya as they legitimately can. As Yoga, based on Buddhi, is represented by the number 7, and Vaiśeṣhika and Nyaya, based on Mind and Purushic Ether respectively, by 6 and 5, this makes a total of 18, corresponding to the 18 days of the battle of Kurukshetra (p. 99).

KAURAVAS AND PANDAVAS. Thus we see that the whole "Story" of the Mahābhārata turns on a proper understanding of the character of the Mind; and in this story the Kauravas represent Nyaya, while the Pandavas Vaiśeṣhika; and the common ground between them is Nyaya; and this is the conflict of the Gambling Match. Then, as Vaiśeṣhika is the lower limit of Vedānta, the Pandavas slowly rise from Vaiśeṣhika to Yoga and thence to Vedānta. On the other hand, as Nyaya completes itself in Vaiśeṣhika, the Kauravas also rise from Nyaya to Vaiśeṣhika. Thus, in the second contest the Pandavas identify themselves with Vedānta and the Kauravas with Vaiśeṣhika; and Vaiśeṣhika is the common ground between them. This is the conflict of the second trial of strength, the battle of Kurukshetra.

Characters in the Story.

This is how the whole story of the Mahābhārata moves, and gathers strength; and the idea of each name and each situation can easily be grasped by means of the ancient method of letter-analysis. As the subject is of great importance, it would be of interest to give here a brief idea of the work as a whole.

THE COURT OF BRAHMA. The "story" of the Mahābhārata opens in the Court of Brahmā, the Supreme Puruṣa of Nyaya; and there comes Mahābhīṣha, who believes in the truth of the Vaiśeṣhika system. There comes the river Gaṅgā too, the Prakṛiti of the Sāṅkhya system, with its range extending to Vaiśeṣhika; and Mahābhīṣha thinks that he can demonstrate his idea of Action, in connection with Vaiśeṣhika, in union with her¹. Brahmā who, in the light of Nyaya, holds

1. The Wind, the element of Action, disturbs the garments of Gaṅgā, and Mahābhīṣha gazes at her. Thus Mahābhīṣha thinks of Action, which is not approved by Brahmā.

that all actions must be abandoned, takes this as a challenge, and calls upon him to prove his point of view¹.

The scene then shifts from Brahmā's court to this world, which is called the field of Action²; for it is most necessary that the question should be debated there; and so all the characters are born on Earth. Mahābhisha, now Santanu, represents the whole range of thought, extending from Sāṅkhya to Vaiśeṣhika, with Nyāya at the centre; and of him are born different ideas relating to all these systems. As we have observed, the ancients did not consider the pure Sāṅkhya as worthy of serious attention; and so the principal characters are, for the most part, limited to Nyāya and Vaiśeṣhika. As the *Pandavas* and *Kauravas* are the chief combatants in this great "war," we might limit ourselves to them in this brief survey.

FIVE PANDAVA BROTHERS ARE DIFFERENT PARTS OF ONE MAN. The five *Pandava* brothers in the story constitute different parts that go to the making of Man, representing the whole viviparous class. We have observed that the *Pandavas* at first represent the Vaiśeṣhika system, referring to Mind-energy, based on the idea of Puruṣa and Prakṛiti as joint creators of life; and the point is that, whatever might be said about the three remaining forms of life,—the Oviparous, the Vegetable kingdom, and Germs,—the Viviparous at least, born from the womb, are undoubtedly created out of the union of the male and the female. And the question is, What system of thought and religion shall Man, born of Puruṣa and Prakṛiti as joint creators of life, accept, not as a matter of faith or article of belief, but in the light of Reason, guided by the Mind, and the evidence of his senses? Is it possible for him to accept Vedānta or Vedānta-Yoga, which hold that the universe is created by the Puruṣa alone; or, if there is Prakṛiti, hers is but an insignificant part in the creation of life? Must he not, rather, agree with Nyāya, that all life is created by Prakṛiti, and that the Puruṣa is but a spectator and witness of its work? Thus, as the first two systems lay stress on Action as a sacrifice, and Nyāya believes in its negation, the whole problem may expressed in terms of

1. This is the idea of the curse of Brahmā. 2. MBh. *Santi* P. XII, cccxxii, 91.

Action: Is the end of life Action, performed as a sacrifice? or is the annihilation of all Action the goal?

Of the five *Pandava* brothers, born in the Vaiseshika system, Yudhishthira represents Buddhi; Bhīma Mind; Arjuna *Prana* or Breath, moving through the organs of the senses, from the ears to the rectal organ of excretion; and the twins, Nakula and Sahadeva, Arms and Legs respectively; and this completes the whole Man. They are born one after another, like the child from the womb, head-foremost. First the upper part of the head appears, and that is the place of Buddhi or Yudhishthira; then the brow, the place of the Mind, or Bhīma (p. 155); then the organs of the senses from the ears downwards through which Breath can pass, as through holes (Arjuna); and this completes the principal part of Man. Then we have Arms, followed by Legs, which are alike in every part and lie together in the womb; and so they are twins, represented by Nakula and Sahadeva. As Man can continue to live, even though deprived of his Arms and Legs, the first part of Man is conceived to be different from the second; and so the first three brothers are the sons of one mother, Kunti, and the last two of another, Mādrī.

KUNTI. Kunti is the mother of the *Pandavas*, and she represents our planet Earth¹; and Man, representing the Viviparous, is said to be her child. Further, as Man is born in the Vaiseshika system, based on the energy of the Mind, the meeting place of all,—the idea is that the Earth is a meeting place of all systems of thought and religion, and each finds support in the forms of life made manifest below.

KARNA. The first son of Kunti is Karna, and he represents Seed or the Vegetable kingdom²; and so the Vegetable kingdom is born earlier than the animal kingdom on our planet Earth; both are brothers, born of the same parent, Earth, but they know it not. And the conflict between Karna and the five *Pandava* brothers is the conflict between Food and the Eater of Food, or the Vegetable Kingdom

1. See p. 253, notes 4-7.

2. See p. 251.

and the Animal kingdom; for ultimately the Vegetable kingdom constitutes the food of even the carnivorous, who live on the herbivorous, who, in their turn, live on the Vegetable world.

DRAUPADI. We have observed that Man is born in the Vaiseshika system, based on the Mind; and the problem of the Mahabharata is, How can he rise to Vedānta-Yoga and Vedānta, and combat the Nyāya and Sāṅkhya systems of thought? Now we have seen that Vedānta has two parts, one relating to Action as a sacrifice, and the other to self-knowledge of the Soul; both of which are woven together into one. And in this connection Draupadī, born of sacrifice, represents the Sacrifice of Action¹; and Kṛishṇa, the Supreme Puruṣa of Vedānta, the knowledge of the Soul; and so is Draupadī called Kṛishṇa too. Thus the marriage of the five Pāṇḍava brothers with Draupadī, is the union of Man with Action as a sacrifice; and this is the first step to his understanding the idea of Vedānta; and so it is here that, for the first time, Kṛishṇa comes to meet all the five Pāṇḍava brothers.

Draupadī is won by Arjuna alone, but is united with all the five brothers; and, as Arjuna represents Breath or Prāṇa, this signifies that, while the principal energy in the performance of Action is Prāṇa or the energy of the Heart as Breath, each of the other parts of Man, Buddhi (Yudhishṭhira), Mind (Bhīma) and Arms and Legs (Nakula and Sahadeva), can take part in Action equally well. And so are all the five Pāṇḍava brothers married to one Draupadī, Action conceived and performed as a sacrifice.

KṚISHṆA. Kṛishṇa is the central figure in the main story of the Epic. He is the Supreme Puruṣa of Vedānta, according to which the whole universe is conceived as having been created by Puruṣa alone, and Prakṛiti itself is created out of him. He is born in the Lunar race of Yādu princes; to prove that it is possible for Man, born of the union of the

1. She is also called Yajña-senī; and Yajña means sacrifice. Yajña-senī literally means "(senī, fem. of sena) creative body of (Yajña) acts of sacrifice."

male and female, in the Vaiseshika system, based on the energy of the Mind, to hold that the ultimate, supreme energy of life is Purusha alone, and not the union of Purusha and Prakṛiti together. And so he is the teacher, guide, friend, and kinsman of the *Pandavas* or Man. He has two principal places for his abode, Action conceived as sacrifice, and Soul-consciousness in the Heart; and the former is *Dvarka*¹, situated on the western coast of India, the region of Air, the element of Action, in the Golden Egg or *Brahmanda* (Fig. 20, p. 121; Fig. 35, p. 332); and the latter is the Heart of Man himself. And so he is to be found either with the *Pandavas* or in the city of *Dvarka*. There is victory wherever he is present; but when he is denied, that is, when he is present neither in *Dvarka* nor in the bosom of Man (*Pandavas*), Man must fail. And so Yudhishthira lost the "Gambling Match" because *Krishna* was not in their midst and absent from *Dvarka* too². And it is only when Man, convinced of the truth of Vedānta, places himself under his complete direction and control, that he can succeed in the "battle of Kuru-kshetra" or the Field of Action.

1. *Dvarka* (*Dvar*, *ka*) literally means "(*ka*, fem. of *ka*) the body conceived as creative, having (*dvar*) gates"; and refers to the organs of the senses, from the ears downwards, through which Breath or *Prana* passes, as through gates or holes. Hence the human body is called "a city with nine gates"—(BhG. V, 13) the two ears, two eyes, two nostrils, one mouth, one organ of creation, and one rectal organ of excretion. *Krishna* is universal Heart-energy or *Prana*; and so he is said to dwell either in the Heart, or the organs of the senses of knowledge and action, for these "nine gates" are both of these (p. 70). As we have seen, the idea of Arjuna is the same (p. xxvi); hence the two are identified. The whole idea is that Heart-energy is *always* creative, whether unmanifest in the Heart within, or manifest as physical Air or *Prana*, passing through the "gates" of the body. This idea of creativeness is indicated by "*ka*", the feminine form of "*ka*", meaning, "the body"; and a Woman or female energy is always regarded as an instrument of creation in sacred literature. (Cf. "Women must be considered as instruments which set going the stream of creation." MBh. *Santi* P. XII, ccxiii, 7.)

2. MBh. *Vana* P. III, xiii, 1.

KAURAVAS: BHISHMA. We have referred to the Kauravas as representing the *Nyāya* system of thought. Bhishma or Dyū is the Supreme Purusha of *Nyāya*; and as Purusha in this system is not a creator but a mere spectator of the work of Prakṛiti, he must remain unmarried through life, and is only a spectator of the work of others.

DHRITARASHTRA AND OTHERS. Dhṛitarāshṭra is one who, though born in the Vaiseshika system (Man), blindly and deliberately accepts *Nyāya* instead, and so he is born blind. As a son in sacred literature represents some aspect of his father's energy or idea, his hundred¹ sons are but innumerable forms and ramifications of this system of thought, each personified as a Man. Vidura refers to Vaiseshika, associated with Yoga on the one hand and *Nyāya* on the other; and so he is a friend of both *Pandavas* and *Kauravas*, and remains neutral in the battle of Kurukshetra. Drona represents Heart-energy according to *Nyāya* and Vaiseshika, conceived as Water or a Fluid substance², and analogous to the Mind³; and so he is said to have been born out of a Water-pot. His son, Asvatthāman, is Mind in the Vaiseshika system; and so he is associated with both the senses of knowledge and action, and must accept the necessity of Action. Kṛipā refers to Action according to pure Sāṅkhya, which too must accept the necessity of Action as a means of purification of the body, so long as a person lives; but regards its renunciation to be the final⁴ and highest end. These are the principal characters on the side of the *Kauravas*; Sakuni represents *Nyāya* inclined to Sāṅkhya; and the idea of *Karna* as Vegetable kingdom or Food, has already been explained.

1. The number hundred, thousand, or Lac signifies an indefinitely large number. MBh. *Adi P. I*, cccix, 8.

2. See p. xvi, n. 3.

3. Cf. *Nyāya Dar. III*, i, 16. See pp. 42-43.

4. Cf. Kapila (the author of Sāṅkhya) said, "Acts only purify the body. Knowledge, however, is the highest end." MBh. *Santi P. XII*, cclxx, 38-39.

The Story of the Mahabharata

THE DRAMA OF LIFE. The stage has now been set for the action of this great drama of life; and the two sets of combatants, starting from Vaiseshika or the character of the Mind, as a common meeting place, proceed in different directions,—one towards Nyaya and Sañkhya, and the other towards Yoga and Vedānta. For a long time the issue hangs in the balance; but in the end the latter succeeds. Then, after some time, when the victory is won and Man (*Pandavas*) reigns happily in Vedānta, a new cycle of life begins. The idea of God, as the sole creator of the universe, is forgotten and lost; and so *Kṛishna* passes away, and with him the Man who believed in him. Vedānta comes to an end, and the other systems of thought reign in its place; but it will be restored yet once more, for that is the one great Truth of Life¹.

This is the central idea of this great Epic; but it would be helpful to examine it in some little detail here. The chief events of this great story will be explained in the Second Volume; and here a bare outline will suffice.

NUMBER EIGHTEEN IN THE MAHABHARATA. We have seen that the Mahabharata is a conflict of Vedānta and Vedānta-Yoga on the one hand, and Vaiseshika and Nyaya and Sañkhya on the other, with Vaiseshika as the common ground for both. But, as we have seen, Vedānta, based on the unmanifest energy of the Heart, is made manifest as Yoga (Vedānta-Yoga), based on Buddhi; and it is for this reason that, for practical purposes, Buddhi and *Ātman* or Soul, (referring to Heart-energy) are identified². Thus, as the contest is to be carried on in the light of the evidence of the senses, and is limited to the world of the manifest, Yoga or Vedānta-Yoga takes the place of Vedānta, with such assistance from the latter as it properly can; and so the fight is between the system of Buddhi (Yoga) on the one hand, and the systems of Mind and Purushic Ether combined (Vaiseshika and Nyaya) on the other. As these systems are represented by the numbers 7, 6, and 5 respectively, we

1. Cf. BhG. IV, 5-8. 2. MBh. *Santi* P. XII, cxlviii, 3.

get a total of 18, corresponding to the 18 days of the battle¹. This also explains why the *Pandavas* had only 7 *Akshouhinis* or divisions; whereas the *Kauravas* had 11; for the former refers to the number of Buddhi, and the latter to that of Mind and Purushic Ether combined; and the word *Akshouhini*, derived from *Aksha*, really refers to the senses, which is also a meaning of this word. The word *Aksha* also occurs in the Gambling Match, where it is interpreted as Dice; but there too it refers to the senses, by means or in the light of which the contest is to be carried on². This is the significance of the number 18 in the *Mahabharata*; and the idea of its 18 *Parvas* or Sections, and of the 18 Chapters of the *Bhagavad Gita* is the same.

PERSONIFICATION. We have seen how the Upanishads refer to energies and ideas having the form of a Man³; and this is the basis of the system of personification adopted in the *Puranas* and the great Epics. It requires only a little imagination to extend the same idea; and in constructing their sacred stories the ancient Hindus personified systems of thought in terms of different kinds of structures and institutions,—houses, palaces, forts, cities and kingdoms; and transformed the whole country, India, into a picture of *Brahmanda* or the manifest universe (Figs. 34 and 35, pp. 331, 332). A philosophical or religious discussion relating to single ideas, assumed the form of a combat between individuals; and that relating to systems of thought, of a battle between contending armies, when kingdoms of thought were lost and won. And so their weapons of war,—swords, javelins, bow and arrow, mace and discus and shield; together with horses, chariots and elephants; as well as divisions of force, arrays, combinations, generals, leaders, and men—foot-soldiers, horsemen, and those riding on elephants and cars;—are all to be interpreted in terms of ideas, energies of life, and systems of thought, where “killing” signifies not merely defeat, but being assigned to *Prakriti* or a *Prakritic*, as distinguished from a *Purushic*, system of thought (pp. 260-261). Sometimes again a contest would assume the form of a “Game”, as between *Yudhishthira*

1. See pp. xxiii-xxiv. 2. See p. 337, n. 5.

3. *Tait. Up.* II, 1-5; *SBE.* Vol. XV, pp. 54-57.

and Sakuni; for their ideal "games", like their ideal cities and kingdoms, were pictures of systems of thought; and the Game of Dice, played by Yudhishthira and Sakuni, is a contest between Vaiseshika and Nyaya; while the Game of Cards, also invented in India, is a contest between Vedanta and the other systems¹. This might appear to be strange at first; but all this can be demonstrated to be true in the light of the ancient method of analysing words and names into their component letters and syllables.

Analysis of Eighteen Parvas

Thus the whole story of the Mahabharata, in general design as well as the minutest detail, is a picture of the great systems of thought and their corresponding religions, written in a pictorial form of Sanskrit, to be understood, by means of the method of letter-analysis, in the light of the Vedas, Upanishads, Brahmanas, and the systems of Hindu philosophy. Like all other sacred works, it is the product, not of an individual mind, but a great school of thought, which flourished in India in the past; and its magnitude only proves how necessary it was that sacred literature should be properly explained, and presented in interesting and agreeable story-form. That this method has led to a great misunderstanding of the original idea, cannot be denied; but it has preserved it in the popular mind more than anything else could have done. And so the Mahabharata continues to live in the heart of millions of people to this day, when great and abstruse systems of thought have long been forgotten, and are studied only by the learned few. But all can understand the story,—the delight of the child, the pleasure of youth, and the comfort of age; and for those who wish to understand the idea more exactly, there is the method of letter-analysis. The loss of this system has been great indeed; but the gain greater still; and through the passage of centuries and the long lapse of time, the Mahabharata yet lives. It would be of interest to give a brief outline of the story of this extraordinary work according to its Parvas or Sections.

1. This would be explained in detail in the second volume.

I. Adi Parva

The *Adi Parva*¹ relates to Origins, and narrates the creation of different forms and forces of life in terms of the *Nyaya* and *Vaiseshika* systems of thought. It describes how Man (*Pandava* brothers), born in the *Vaiseshika* and brought up in the *Nyaya* system, escapes from the *Saṅkhya* and *Nyaya*²; and understands the idea of Action as a sacrifice; and so is united with *Draupadī*, who represents it. As this is the first step in his realization of God-consciousness, he meets *Kṛishna*, the Supreme *Purusha* of *Vedānta* (p. xxvii). He has escaped from *Saṅkhya* and *Nyaya* into *Vaiseshika*; but his position in the latter is recognised as akin to *Nyaya*; and with that he is, for the moment, satisfied³.

But it is *Prana* or Heart-energy as Breath (*Arjuna*) that performs all action, and its instrument is the human arm; and so it is *Arjuna* who wins *Draupadī*, the creative sacrifice of Action. But *Prana* is not only physical Air, the element of Action (p. 70); it functions in every part of the body,—Ether, Mind, *Buddhi*, and the Heart; and so to understand itself, *Prana* must know all of these. But Man has so far attained only to the *Vaiseshika* or Mind-stage, associated with *Purushic* Ether on the one hand and *Buddhi* on the other (p. xii); and so the knowledge of *Prana* must be limited to these for the present. Corresponding to this *Arjuna* marries three more

1. The main story of the *Mahābhārata* commences in the *Sambhava* Section of the *Adi Parva*; and *Sambhava* literally means "origin or source."

2. This refers to the persecution of the *Pandavas* by *Duryodhana*, and their escape from "the House of Lac."

3. *Vaiseshika* is the higher limit of *Saṅkhya*, and its centre is *Nyaya* (p. xii). *Nyaya* recognises its kinship with *Vaiseshika*; and so the *Pandavas* are allowed by *Dhṛitarāshṭra* to live in *Khandava-prastha* or *Indra-prastha*, and share half of his kingdom; while he himself lives at *Hastinapura*, the city of *Nyaya*.

wives, *Ulupi*, *Chitrangada*, and *Subhadra*¹, the sister of *Krishna*. The first refers to Ether; and thereby Arjuna understands the senses of knowledge and action, born of its twofold character; their relation to one another, and to the Mind on the one hand and to Action on the other. The second refers to the Mind, by means of which he realises the power of Imagination, born when *Prana* functions in connection with the Mind. This is *Babhruvahana*, the child of this union; who "carries the image of all manifest life on his brow,"—the place of both the Imagination and the Mind². The third refers to *Buddhi*, closely allied to the energy of the Heart; and so *Subhadra* is the sister of *Krishna*, the Supreme *Purusha* of the Heart. United with her, Arjuna realises partial self-consciousness or Egoism; and so out of this union

1. The meaning of *Ulupi* can be obtained by analysing the name into U, l, u, p, i; of *Chitrangada* by analysing it into Chitra, anga, da; and of *Subhadra* by understanding her character as the sister of *Krishna*.

2. The place of the Mind is the Brow (p. 155). *Babhruvahana* may also be written as *Babhru-vahana*, for *Babhru* is written as *Babhru* (MWD. p. 721). *Babhru-vahana* (Ba, bhru, vahana) literally means "(*Vahana*) Carrying (ba) *Prakriti* or the image of manifest life on (bhru) the brow." From this we can understand the cause of Sleep as well as Dreams. A person sleeps, it is said, when the individual soul retires into itself (Chh. Up. VI, viii, 1; SBE. Vol. I, p. 99). In other words, when *Prana* or Breath, the vehicle of the individual soul, withdraws itself from the objects of the senses, and retires into the Heart, we go to sleep. By lying down and closing our eyes we withdraw ourselves from the objects of the senses; but before *Prana* can retire into the Heart, it must pass through the regions of Mind and *Buddhi*. Now when it is in contact with the Mind, we see (*Chitra*) images of things swimming before us; and then we dream; and it is a common experience that, just before we go to sleep, an image or a shadow passes before us, and it appears before the brow. Thus we dream when *Prana*, having withdrawn itself from the senses, is yet in contact with the Mind; and we cease to dream when it passes into *Buddhi*, and thence into the Heart. Cf. Keith's *Indian Logic and Atomism*, p. 67.

is born Abhimanyu or Abhimāna¹, meaning Egoism. Thus, when Prana or Breath (Arjuna) functions in Ether or the organs of the senses, there is Mind-consciousness on the one hand and Action on the other; when it functions in connection with the Mind, Imagination is born; and when it dwells on Buddhi or the Intellect, it is partially conscious of itself as Egoism or Abhimāna².

II. Sabha Parva.

Thus Man (Pandavas) is established in the Vaiseshika or the philosophy of the Mind, associated with Nyaya on the one hand, and Yoga on the other (p. xii). He wishes to understand these two ends of Vaiseshika more clearly; and so he gets a Sabha³ or an Assembly-Hall built for himself, as a picture of Nyaya. Thereafter he performs the Rajasuya sacrifice, as expressive of the idea of Yoga⁴.

But this rouses the jealousy of those who believe in the Nyaya, viz., Duryodhana and others; for Nyaya is associated with Vaiseshika on the one hand and pure Sāṅkhya on the

1. The individual soul, by identifying itself with the body, becomes identified with Abhimāna (MBh. Santi P. XII, cccvi, 28). Ahankāra (I-ness or complete self-consciousness) and Abhimāna (Egoism or partial self-consciousness) are distinguished. Ahankāra is of Atman or the spirit, (Adhyatma); while Abhimāna is of the elements (Adhibhūta) or the physical body (MBh. Santi P. XII, cccxiv, 12). Again, according to Sāṅkhya, Abhimāna is born of Mahat (MBh. Santi P. XII, cccvii, 28); and Mahat is identified with Buddhi (MBh. Santi P. XII, ccciii, 18). Hence Abhimāna is born of both Buddhi and Prana or the individual soul, and may be regarded as a modification of the two. Cf. Nyaya Darsana, IV, ii, 3.

2. The last stage is complete self-consciousness, and that is attained when the individual soul retires into the Heart, and beholds itself within. This happens when Arjuna goes to the city of Indra in the Vana Parva.

3. This idea of Sabha is obtained by analysing it into Sa, bh, a.

4. Rajasuya means "of Rajasuya"; and we get this idea from Rajas, u, ya, into which the word may be analysed.

other (p. xii). So long as Man was content with the Vaiseshika, it did not matter very much, for that is the higher limit of Nyaya and Sāṅkhya too. But his association with Yoga was dangerous to the very existence of Nyaya; for Yoga can easily lead to Vedānta, and that excludes Nyaya and Sāṅkhya completely (p. xii). They thought it necessary, therefore, to bring down Man to accept the Nyaya system of thought. And so Dhṛitarāshṭra, at the instance of Duryodhana, built his own Sabha, as a picture of Nyaya, from his own point of view¹, and called Man to see if it was not the same as his own, and to hold a friendly² discussion on the subject. Thus was held the great "Gambling Match" between Yūdhishṭhira and Sakuni.

THE GAMBLING MATCH: A CONTEST OF SYSTEMS OF PHILOSOPHY. The Gambling Match is a contest of systems of philosophy; and the different points of view of the combatants may be represented as follows:—

PANDAVAS:	VAISESHIKA	Nyaya	
KAURAVAS:		NYAYA	Sāṅkhya

The Pandavas are established in Vaiseshika, and the Kauravas in Nyaya; and the latter choose their own common ground, *vis.*, Nyaya; and so the "game" is played in Dhṛitarāshṭra's Sabha or Assembly-Hall, which is a picture of this system of thought. We have observed that Nyaya has a twofold character (p. xiii); but, as the Kauravas have chosen their own ground, the basis of discussion is to be their own point of view of Nyaya, *vis.*, that the Supreme Purusha is a mere spectator of Prakṛiti, and the latter does all the work of creation. Starting from this position, the Pandavas are required to show how they can establish themselves in Vaiseshika, and make good its connection with Yoga as well.

CONDITIONS OF THE GAME. Before the "game" commenced, the two parties agreed to certain conditions³; and

1. Nyaya has two points of view (p. xiii).
2. This is the language of the text (Sabha P. II, xlix, 56; Cf. II, lxxiii, 13-15).
3. Sabha P. II, liz, 4.

they were (1) that the means of proof were to be sought in the evidence of the senses¹, and this is the principal form of evidence accepted by all systems of thought, and called *Pratyaksha Pramana*; and (2) that the character of God as an Actor was not to be taken for granted. It was to be assumed that God had nothing to do with the manifestation of life or the performance of Action², and was a mere witness and spectator of the work done by *Prakṛiti*; for that is the point of view of *Nyāya*, the common ground between the contestants. Proceeding from this, it was for *Yudhishthira* to prove his *Vaiśeṣika* point of view, and show that God is an Actor too. Thus, the question to be decided was, Is God an Actor or not? and, conversely, as the individual soul is akin to the Supreme Soul, Is Action the goal of life, or its abandonment?

YUDHISHITHRA LOSES THE GAME. *Yudhishthira* accepted the common ground of *Nyāya*, as chosen by the *Kauravas*; and so he had to agree to the exclusion of the idea of God from *Prakṛiti* as well as the senses of Action, as a condition of the "game." He argued and lost; and *Sakuni*, who played for *Duryodhana*, argued and won; and the conclusion was in favour of *Nyāya* and *Sāṅkhya*, *viz.*, that the negation of Action³ was the end of life.

DRAUPADI IN THE ASSEMBLY HALL. *Yudhishthira* had argued the question in the light of all that he knew and understood, including the character of the whole Man,—the functions of his Hands and Feet, of Mind, *Prāṇa*, and *Buddhi*;

1. This is signified by the word *Akṣha* (*Sabha* P. II, lvi, 2-3), which is usually translated as Dice; but it also means "an organ of sense;" and that is also its significance in *Pratyaksha* (*Prati-akṣha*) *Pramāṇa*, or the evidence of the senses.

2. This is signified by "*Kitava*" (*Sabha* P. II, lviii, 12; lxi, 1), which is usually translated as "a cheat". But *Kitava* (*K*, *i*, *ta*, *va*) really means that "the Supreme *Purusha* is excluded from the senses of action as well as *Prakṛiti*."

3. This is signified by *Nikṛiti*, translated as "deceit." But *Nikṛiti* (*Ni*, *kṛi*, *ti*) really means a negation of Action.

and so he had gambled away all his wealth and kingdom as well as his brothers and himself. One idea alone remained in the end,—of Action conceived and performed as a Sacrifice: and that was Draupadī. Should acts of sacrifice, conceived as creative, and meant for the benefit of the world¹, be performed, or should they also be abandoned?—that was the question; and it could not be burked. So Draupadī too was staked, and lost; for the condition of the “game” was that the idea of God was to be excluded from all Action; and acts of sacrifice, without the idea of God, are like all other acts, and so must conform to the conclusion that they should be renounced.

But the very “stake” of Draupadī or discussion about Action as a sacrifice was out of place in that “Assembly Hall” or the system of Nyāya philosophy; for its very conception is that it is pervaded by the God-idea; and it is, for that reason, the first step to Vedānta; and Vedānta excludes Nyāya completely (p. xii). Hence Draupadī protests that she is unfit to appear in the Hall, as she is in her “monthly season”² and dressed in “one piece of cloth;”³—both of which describe, in the light of the method of letter-analysis, her character as being of the very essence of Action which was being denied, and pervaded by the idea of God which was excluded from the debate.

UNCOVERING OF DRAUPADĪ. But she was brought into the Hall under compulsion; and those who did so had to take their chance of the result. They denied her very character as pervaded by the God-idea; and this, when properly

1. That is the real idea of Sacrifice. Cf. BhG. III, 9–10; 14–15; 20–21.

2. The word in the text is “Rajasvalā”; but Rajas, as a *Guṇa*, is characterised by activity (MWD. p. 863); and so “Rajasvalā” means “characterised by Rajas or activity.”

3. The word in the text is “Ekavastrā”; but, when analysed (A, i, ka, vas, t, ra), it means that “Prakṛiti arises out of the Supreme Puruṣa, and therein dwell the senses of action.” This is the idea of Vedānta; and it is this that Draupadī represents.

rendered, is the meaning of the attempt to uncover¹ her. But Action as a sacrifice is really of the essence of the idea of God; and so she remembered *Krishna*, and the attempt to "uncover" her failed. But the result was not regarded as conclusive, and still the argument went on; and it was held that acts of sacrifice too must be abandoned if the position of *Nyaya*, as proved by *Sakuni* was sound. But here the tables were turned on those who argued in this way. For, if acts of sacrifice had also to be renounced, where was the need of believing that God existed at all, even as a spectator of the work of *Prakṛiti*? Was it not more logical to hold to the pure *Sāṅkhya* position, utterly excluding God, and to believe that *Prakṛiti* is the sole creator of life? That this was the logical result of the utter negation of Action, could not be denied; and it endangered the position of *Nyaya* itself.

SACRIFICE AND THE IDEA OF *NYAYA*. Here it is necessary clearly to understand why the negation of Action as a sacrifice destroys the idea of *Nyaya* itself. If, in our search after Truth, we argue from the Known to the Unknown (pp. 311-312), the first and most rudimentary idea is that all life is created by *Prakṛiti* alone; and this is the point of view of the pure *Sāṅkhya* system. But *Prakṛiti* (Pra, kṛi, ti) is characterised by Action; and that is its very meaning, being derived from *Kṛi*, "to act." Now the *Sāṅkhya* holds that this world is a womb of pain; that there are innumerable individual souls, each separate from the other, and that they have come to be associated with *Prakṛiti* by the merest chance. The chief object of each soul, therefore, is to see *Prakṛiti* in all its aspects, and to escape from its bondage as soon as possible (pp. 95-101)). Hence the goal of all is the utter renunciation of Action, born of *Prakṛiti*; and when that is done, the soul attains to perfect freedom and happiness. But the question is, How can the soul escape from *Prakṛiti*, when *Prakṛiti* is the sole creator of life, including the soul? And

1. The word in the text is "*Viyastrā*" (V, i, vas, t, ra) which really means that "*Prakṛiti* is associated with the Mind-energy, and in that dwell the senses of action." The *Kauravas* desire to prove this position; whereas *Draupadī* insists on her character as indicated in "*Ekavastrā*."

how can the soul abandon all Action, born of Prakṛiti, when, without performing the most necessary duties, even the barest existence would become impossible?¹ To this the pure, unadulterated Sāṅkhya has no reply. And so we have to admit the necessity of performing actions as a duty and a sacrifice. Some action is indeed necessary; but, it is argued, we must so act that, while acting, we should still be free from its effects; and so the next step leads to the idea of God as a mere witness and spectator of Prakṛiti; and this is Nyāya. As the individual soul is conceived to be akin to the Supreme Soul, we too should live and act like the latter, as spectators of life; and all our actions should be characterised by perfect self-control, and we should perform them only as a duty and a sacrifice. This is the position of Nyāya; and now, if as a result of the conclusion arrived at with respect to Draupadī, even acts of sacrifice are to be abandoned, what would become of Nyāya itself? Hence there is a protest in the camp of Dhṛitarāshṭra², for he represents Nyāya himself; and so the blind, old king is obliged to put an end to the contest, and placate Draupadī, and restore their lost kingdom to the Pandavas once more. For, if he must admit the need of Action as a sacrifice, he must recognise the claim of Draupadī too; and, as the latter is characterised by God-consciousness, all that Man (Pandavas) has lost in the debate must be restored, and he regains his old position as before. Thus Draupadī, or Action conceived as a sacrifice, the first step to Vedānta, is the sheet-anchor of the Pandavas, and leads them to victory in the end.

THE SECOND GAME. But Duryodhana is not satisfied. Whatever might happen to Nyāya, as a result of this discussion, it could not be held that Yudhishṭhira had established his position by any direct evidence of the senses, which was one of the conditions of the "game." And so they must discuss

1. BhG. III, 8.

2. This, when properly interpreted, is the meaning of the cry of the jackal, the braying of the ass, and the scream of the birds in the Agni-hotra or the Sacrificial chamber of the King (Sabhā P. II, lxxi, 22).

the problem yet once more ; and whoever loses must go out to seek the proof of his point of view in the facts of manifest life, and return to the subject thereafter again. This is the second Gambling Match, and the stake of exile for thirteen years. The conditions of the game are the same as before. Man (*Pandavas*) plays and loses ; and goes out to seek the proof of God-knowledge in the world of manifest life, and the unmanifest kingdom of the Heart.

III. Vana Parva

In the Vana Parva is described the story of Man's quest after Truth. He realises that the idea of Action as a sacrifice can give but a partial idea of God-consciousness ; and perfect truth can be attained only in the light of *Prana* or the consciousness of the individual soul. As in the *Adi Parva* Arjuna had gone out to understand the character of Ether, Mind, and *Buddhi* (pp. xxxiii ; xxxv n. 2), he seeks now to realise the character of the Heart ; and so he goes to his ancient home, the imperishable city that is situated within. This is the meaning of his visit to Indra's kingdom¹ for the weapons wherewith to fight the Kauravas in the field again. He succeeds and returns. Man is enthroned in pure *Vedānta*, and duly armed for the next encounter.

But the time is not yet. Man has been established in *Vedānta*, as the best guarantee of the success of Yoga, its first manifest form in the world of life ; but *Vedānta*, like all other systems, has a threefold character, and is associated with *Buddhi* as well as Mind (p. xii) ; and so to be rooted in *Vedānta* Man must understand yet once more the idea of *Buddhi* and Mind from the point of view of *Vedānta*. In this Parva Man understands the relation of *Vedānta* to Yoga or the system of *Buddhi* ; and as the latter is represented by the number 12 (p. xii), he spends twelve years of exile in this way.

1. Indra represents the same idea of *Prana* or Breath as Arjuna does ; and so he is the real "father" of Arjuna. Indra, like Arjuna, rises from Mind- and *Buddhi*-stage into self-consciousness of the Heart ; and then alone he succeeds (*Kaush. Up. IV, 20 ; SBE. Vol. I, p. 307*).

IV. Virata Parva

Man has still to understand the relation of Vedānta to Vaiseshika, based on the idea of the Mind; and that is done in *Virata Parva*. This is the thirteenth year of his exile, and this number refers to the energy of the Heart (p. xii; p. 199). But, according to Vaiseshika and Nyaya, Heart-energy is analogous to the energy of the Mind (p. xvi, n. 1-3); and Man has now to understand the idea of the Mind (Vaiseshika) in relation to the Heart (Vedānta); and so this year of his exile fits in with the significance attaching to the number thirteen.

V. Udyoga Parva

Thus Man has been firmly established in Vedānta, with its range extending to Yoga and Vaiseshika (p. xii). This is recognised in *Udyoga Parva*, and it is admitted that Vedānta is superior to Yoga¹. We have seen that Vedānta has Vaiseshika at its lower end, and that it excludes both Nyaya and Sāṅkhya. Hence, as the *Pandavas* (Man) are established in Vedānta, there is no possibility of a compromise with the *Kauravas*, who represent Nyaya. The *Pandavas* demand from them only five villages or towns in which to spend their days in peace; but Duryodhana is unable to give them even so much space as would be covered by the point of a needle.

But Nyaya is associated with Vaiseshika at the upper end, and that is also the lower limit of Vedānta (p. xii); and if the *Kauravas* could be induced to accept the Vaiseshika, there yet might be peace. And so Krishna goes to them himself to secure this result. But Vaiseshika has a threefold character²

1. This is the literal meaning of *Udyoga* (Ud-yoga). Ud signifies superiority in rank and power; and so Ud-yoga means "higher than Yoga."

2. This threefold character of Vaiseshika, separately considered, is represented by the three sons of Vyasa,—*Pandu*, *Dhritarashtra*, and *Vidura*. The first represents the association of this system with Vedānta, and that is the idea of his five sons (*Pandavas*). The second refers to its association with Nyaya and Sāṅkhya; and the third is the centre of principal Yoga, associated with both resultant Yoga and Nyaya (pp. xii, xiii, xxix). Vyasa himself, the author of the *Mahābhārata* and other sacred books of the Hindus, represents this threefold character of Vaiseshika united together in one. We shall examine his idea in the Second Volume.

(p. xiii); and the Kauravas understand it from their own point of view, as associated with *Nyaya*, which is exclusive of *Vedānta* (p. xii). And so, claiming the *Vaiseshika* for their own¹, they wish to contest the position of *Vedānta*.

The challenge is accepted. On one side is *Vedānta*, and on the other *Vaiseshika* and *Nyaya*. But, as *Vedānta* is based on the unmanifest energy of the Heart, and the proof of each is limited to the evidence of the senses in the world of the manifest, *Vedānta* is satisfied with *Yoga* for its substitute. And so the battle is apparently between *Yoga* on the one hand, and *Vaiseshika* and *Nyaya* combined on the other, though the former may take such assistance from *Vedānta*, and the latter from *Sāṅkhya*, as it can. The *Pandavas* accordingly muster their forces of *Buddhi* or *Yoga*, and bring seven *Akshouhinis* or divisions into the field, for *Yoga* is represented by this number, as we have seen (p. xii). To this *Krishna*, the Supreme *Purusha* of *Vedānta*, adds himself, as an adviser and guide. The *Kauravas*, on the other hand, have the forces of *Vaiseshika* and *Nyaya* at their command, and so they bring eleven *Akshouhinis* or divisions into the field; for the two systems combined are represented by this number (p. xii). To this *Krishna* gives all that *Prakṛiti* or the *Sāṅkhya* system can add². But the debate is primarily between *Yoga*, under the direction of *Vedānta*, on the one hand, and *Vaiseshika* and *Nyaya* combined on the other; and the different points of view of the combatants may be indicated as follows:—

PANDAVAS: (*Vedānta*) *YOGA* *Vaiseshika*

KAURAVAS: *VAISESHIKA* *NYAYA* (*Sāṅkhya*)

BATTLE OF KURUKSHETRA. In the previous contest of the Gambling Match the conditions of the game were (1) that the proof on each side was limited to the evidence of the

1. This is the significance of *Duryodhana's* attempt to capture *Krishna*, when the latter came to *Hastināpura* on his mission of peace (*Udyoga* P. V, lxxxviii, 13; cxxx, 5).

2. *Krishna* helped both *Arjuna* and *Duryodhana*, the principal combatants, in the battle of *Kurukshetra*. To the former he gave his own self as a charioteer; and to the latter his whole army and wealth (*Udyoga* P. V, vii, 15–23).

senses; and (2) that the idea of God was to be excluded from Prakṛiti as well as all Action. In this debate the first condition must still hold good; but the Kauravas have given up the second themselves; for they have accepted the position of Vaiseshika which, even as the higher limit of Nyaya, gives a substantial place to Purusha as a Creator, though still less than that of Prakṛiti (p. xiii). But they demand proof from the Pandavas in respect of their idea of Yoga and Vedānta. Thus, the question is, Is God the chief Actor in the universe? And conversely, as the individual soul is akin to the Supreme Purusha, must all actions be performed, irrespective of their result, so long as they are performed as a sacrifice? In other words, Is *all* Action imperatively necessary? And so the battle this time is to be fought in Kurukshetra, "the field where Action is deemed imperatively necessary¹."

VI. Bhishma Parva

The contending parties are gathered on either side; but before the battle begins, their whole position and different points of view are examined afresh; and this gives us the Bhagavad Gīta, the Song of Krishna, the Supreme Lord of the universe.

BHAGAVAD GĪTA IN THE MAHABHARATA. The Bhagavad Gīta occupies a unique place in the story of the Mahabharata. Its sublime character and wonderful range of thought are universally acknowledged; and so different does it appear to be from the main story of the Epic, that there are many who believe that it is an interpolation. But the Bhagavad Gīta is an epitome of the whole Mahabharata, and explains the idea of the parent work in a most remarkable manner. We have observed that the battle of Kurukshetra is a mighty contest of great systems of thought from Sāṅkhya to Vedānta² about the

1. The literal meaning of Kurukshetra is "(Kshetra) the Field, where (kuru, the imperative form of kri, to act) Action is imperatively necessary."

2. This range from Sāṅkhya to Vedānta is indicated by the very name, Mahabharata (Maha, a, Bharata), meaning "(a) Leading from (Maha) Mahat, representing the Sāṅkhya (p. xii) to Bharata, meaning Breath or Prana, referring to Vedānta." Maha is used in compounds for Mahat (MWD. p. 794); and Bharata refers to Breath or Prana (SBr. I, v, 1, 8; SBE. Vol. XII, p. 133).

question of the existence of God and the necessity of Action ; and the idea of the Bhagavad *Gīta* is the same. The Song of the Lord is a brief survey of all systems of Hindu philosophy in connection with the idea of God and the necessity of Action ; and so it is told on the field of Kurukshetra, in the midst of contending armies, gathered for the fight. Even a most casual reading of the *Gīta* will show that this is its great theme, considered from different points of view ; and its final end is Vedānta, with *Kṛishṇa* as Supreme Puruṣa, the universal Creator and Actor in one,—for whose sake and in whose name must all Action be performed as a sacrifice, and in whom will everything be merged in the end.

EIGHTEEN CHAPTERS OF THE GITA. The Bhagavad *Gīta* consists of 18 Chapters, and the number of the main Parvas or Sections of the Mahābhārata is the same. Such is also the number of the Akshouhinīs or divisions of the armies of the combatants, as well as the number of the days of the battle of Kurukshetra. We have seen that this number consists of 7, 6, and 5, and refers to the corresponding systems of thought, —Yoga, Vaiseshika, and Nyāya ; and so the Mahābhārata is a great battle between contending systems of philosophy. The idea of the Bhagavad *Gīta* is the same ; and, while it retains its own peculiar unity of thought, each of its Chapters has a bearing on the corresponding Parva of the parent work, or the events of the corresponding day of the battle of Kurukshetra.

We have observed that the combatants meet on the common ground of Vaiseshika, referred to as Dharma (pp. xii, xvii, xliii) ; and so the very opening lines of the *Gīta* indicate the essential idea of the contest. "On the field of Dharma, in Kurukshetra, what did my sons and *Pandavas*, eager for the fight?"—asks Dhṛitarāshṭra of Sanjaya, who describes the great scene of battle to the blind, old King. The great field relates to Dharma or the Vaiseshika system, where the combatants meet ; and the subject of their debate relates to Kurukshetra or the Field of Action (p. xxiii). Thus Action, examined from different points of view, is the subject-matter of the *Gīta* ; and it is this that the King, who represents Nyāya himself, desires to know. The First Chapter of the

Gīta has a further bearing on the *Adi* or the First Parva of the *Mahābhārata*; and both describe the array of forces on either side. The Second Chapter, called *Sāṅkhya-Yoga*, corresponds to the Second or *Sabhā* Parva of the parent work; and we have seen that the *Sabhā* or the Assembly-Hall is really a picture of *Nyāya*, also called *Sāṅkhya-Yoga* (pp. xii, xviii); and the Gambling Match between *Yudhishthira* and *Sakuni* relates to the same idea (p. xxxvi). In this manner a close study of the *Bhagavad Gīta* will show that it is an epitome of the *Mahābhārata*, as wonderful as the *Mahābhārata* itself¹,

FIGHT WITH BHISHMA. We have observed that the battle of *Kurukshetra* is between *Yoga*, the first manifest form of *Vedānta*, on the one hand, and *Vaiśeṣika* and *Nyāya* combined on the other; and the first to enter the field against the *Pandavas* (*Man*) is the grandsire *Bhīṣma*. He is the *Puruṣa* of *Nyāya* (p. xxix); and, as *Nyāya* is represented by the number 10 (pp. xii, xviii), he fights for ten days. But *Nyāya* is only an extension of *Sāṅkhya*; and the two can be defeated only when it can be proved that *Prakṛiti* is created by *Puruṣa* himself, and that the manifest world is *Puruṣic* in character. In other words, *Bhīṣma* can be "slain" only when a *Woman*, personifying *Prakṛiti*, can be transformed into a *Man*, personifying *Puruṣa*. If this is done, *Bhīṣma* cannot help being convinced, and would be unable to argue or fight any more. And this is actually what is said to have happened in the course of the fight with *Bhīṣma*. *Sikhaṇḍin*, born as a girl, has been transformed into a man by means of fasting and *Tāpas* (meditation and austerities); and *Bhīṣma* gives up the fight when he sees *Sikhaṇḍin* before him. He lays down his arms, and *Arjuna*, coming from behind, vanquishes him.

VII. *Drona Parva*

The place of *Bhīṣma* is taken by *Drona* in the fight. He represents *Heart-energy* as *Water* or a *Fluid*; and believes

1. The bearing of each Chapter of the *Gīta* on each corresponding Parva of the *Mahābhārata*, or the events of the corresponding day of battle will be examined in the Second Volume.

that it is analogous to the Mind, and Prakṛitic in character (p. xxix). As his Vaiseshika is only a continuation of Nyāya and Sāṅkhya (p. xiii), he has to maintain that the end of life is Knowledge and not Action. Hence, according to him, the Mind is associated with the senses of knowledge rather than those of action ; so that the end of life is Knowledge and not Action. But there is an obvious flaw in his position. He cannot hold that the Mind has nothing to do with the senses of action, for the Mind is really associated with both the senses of knowledge and action ; but if he persists in his opinion, he will have destroyed the very idea of the Mind, or his own son, Asvatthāman, who represents the Mind. Thus he is on the horns of a dilemma: If he holds that the Mind is associated with both the senses of knowledge and action, he cannot maintain that the end of life is Knowledge alone and not Action; and so he must be vanquished himself. But if he believes that the Mind is concerned with the senses of knowledge alone, his son must die. And so when, consistent with his own Vaiseshika point of view, he argues that the Mind is associated only with the senses of knowledge, and so the goal of life is Knowledge and not Action, Yudhishthira tells him that his son, Asvatthāman, is dead. But Drona represents Heart-energy as analogous to the Mind; and so, if his son (Mind) is dead, he too must die. But Asvatthāman really cannot be slain, for he represents the correct idea of the Mind, as associated with both the senses of knowledge and action; whereas Drona would have been vanquished in any case. For, if he holds that the Mind is associated with both the senses of knowledge and action, he is defeated, but his son lives; and if he believes that the Mind is concerned with the senses of knowledge alone, his son must die. But as, according to him, Heart-energy is analogous to the Mind, he too dies after his son. Drona, holding that the end of life is Knowledge and not Action, argues in support of the idea that the Mind is associated with the senses of knowledge alone; and, as there are five senses of knowledge, he fights for five days. As a result of his defective position, Yudhishthira tells him that his son is dead; and hearing this, Drona suffers himself to be slain.

· KRISHNA'S DECEIT AND YUDHISHTHIRA'S LIE. The idea of the death of Asvatthaman has now been explained. But it is said that Yudhishthira told a lie to Drona at the instance of Krishna, for Asvatthaman really lived. We have seen why Asvatthaman could not be slain; and yet what Yudhishthira said was perfectly true, when understood in the light of the context.

Krishna is the Supreme Purusha of Vedānta; and yet, as the Mahābhārata is ordinarily understood, all the subterfuges and dishonourable suggestions in the course of this great battle emanate from him. It is at his suggestion that Arjuna screens himself behind Sikhandin; and when Bhishma, at the latter's sight, lays down his arms, shoots down the old grandsire. It is by means of his deceit that Jayadratha is slain; it is at his instance that Yudhishthira tells a lie to Drona about Asvatthaman's death; and it is by his direction that Bhima, contrary to the usual rules of the combat, strikes Duryodhana on the thigh and succeeds in slaying him. In the story of the Bhāgavad Purāṇa, where too he figures as a principal character, some of his actions are equally indefensible; and his stealing the clothes of the Gopīs, the cowherd-maidens so deeply devoted to him, and calling upon them to come out to him naked from the water, is deservedly condemned. But it is easy to show, in the light of the method of letter-analysis, that all this misunderstanding is due to a misinterpretation of the context which, in its original conception, is both simple and sublime. We have explained why Bhishma could not fight with Sikhandin; and we have shown that Yudhishthira did not tell a lie. But if we examine the text, we shall find the idea to be very clearly defined. Krishna advises Yudhishthira not to fight according to Dharma, but to resort to Yoga (VII, cxci, 11); and the translator understands Dharma to mean Righteousness or Virtue, and Yoga to be a trick or a device. But Dharma is another name for Vāisheshika; and Yoga refers to the philosophical system of that name; and what Krishna really advises is that Yudhishthira should cease arguing on the basis of Vāisheshika, which is common to both himself and Drona, but to resort to the Yoga system, on which his true position

rests¹. Similarly, he advises Bhīma not to fight according to Nyāya, but to resort to Maya (IX, lviii, 6, 9); and once again the translator understands Nyāya to mean Justice, and Maya to imply illusion or deceit. But Nyāya refers to the Nyāya

1. In addition to A-dharma, translated as unrighteousness, we get "Mithyā" and "Anrita" in the text, both of which are understood to mean falsehood. Further, we have the following from Krishna, "Save us from Drona. Under the circumstances as the present, falsehood (Anrita) is better than truth (Satya). Speaking falsehood (Anrita) for the sake of saving life, one does not become a sinner" (VII, xcxi, 48). All these expressions will bear a very different interpretation in the light of the method of letter- and syllable-analysis. Adharma (A-dharma) means "(A) Different from (Dharma) the Vaiseshika system." Mithyā (M, i, th, y, a) means that "the senses of knowledge are protected by the Mind, but they lead to the creative energy of the Heart;" and, as the Heart is characterised by action, and Drona agrees that the Mind is analogous to the Heart, he must agree that the Mind is associated with (the senses of) action too. Anrita (An, ri, ta) means "Breath, piercing through the senses of action;" and signifies that Prāṇa or Breath makes for action; and so, as Prāṇa is Heart-energy, analogous to the Mind, the latter is associated with the senses of action too. Satya, as has been explained (pp. 124-125), refers to Buddhi. Thus Drona cannot be defeated if Yudhishthira argues on the basis of Vaiseshika (Dharma) or Buddhi (Satya); for the idea of both of these will lead to the conclusion that the end of life is Knowledge and not Action. Yudhishthira must, therefore, resort to the Yoga system (Yoga) as the first manifest form of Vedānta, and give up Vaiseshika (Dharma) and the basis of Buddhi (Satya). He must base himself on the idea of the analogy of the Mind to the Heart; and by showing that the latter is associated with action, infer that the former is so too (Mithyā). And he must clearly define Heart-energy to be Prāṇa or Breath, and show how it is associated with action (Anrita). Thus he would be able to succeed by means of Yoga, Mithyā, and Anrita, and not Dharma and Satya. The meaning of Anrita and Mithyā, as falsehood, would appear to have followed the same course as Maya signifying illusion and not a creative energy. It would seem that these words were degraded when Vedānta was dethroned, and other systems came to reign in its place (p. lxi).

system of thought, and *Maya* is the creative energy of life according to Vedānta; and how the word came to signify deceit has been explained in these pages (pp. 85-91). What *Krishna* really does is to warn *Bhīṣma* not to play into the hands of *Duryodhana*, who represents the *Nyāya* system himself; but to resort to Vedānta, as the basis of his own point of view. *Krishna* is the Supreme *Puruṣa*, seated in the Heart; and these are but suggestions and hints to Man, who acts according to his direction, to avoid error and hold on to Truth. How all this has been misunderstood, can only be regarded as tragic.

His "trick" in respect of *Jayadratha*¹ is to be understood in the same manner; The word in the text is *Yoga*, which refers to the *Yoga* system of philosophy, whereas the translator understands it to mean a trick. And it is by means of the *Yoga* system of thought that *Krishna* leads *Arjuna* to defeat *Jayadratha* in the fight.

KRISHNA AND GOPIS. The idea of his playing with and stealing the clothes of *Gopīs* has a similar interpretation. *Krishna* is the Supreme *Puruṣa* of Vedānta, made manifest in Action, holding that all life is created by *Puruṣa* alone. The *Gopīs*² are his devotees, who believe in Action, but have not yet shed their *Nyāya* propensities, and believe that Action is *Prakṛiti* in character; for the very idea of *Prakṛiti* is derived from (*kṛi*) Action itself. They have made themselves naked, and are bathing in the river: and the idea of nakedness is the same as in the case of the attempt made in respect of *Draupadī*. The very same word, *Vivāstra*, is used in both the *Mahābhārata* and *Bhāgavad Purāṇa* in this connection; and, according to the method of letter-analysis, it means that the senses of action are associated with *Prakṛiti* and not *Puruṣa* (p. xxxix n. 1). Again, Water or a river, is symbolic of *Prakṛiti* (p. 22; p. 37, n. 2); and a Woman is conceived as an instrument of creation in sacred literature (p. xxviii, n. 1); and a Woman is characterised by two energies,—creative, and life-supporting. These *Gopīs*, who

1. See p. li, n. 1, for meaning of *Jayadratha*.

2. The idea of Action is expressed in the literal meaning of the word *Gopī* (Ga, n, p, ī).

claim to be devoted to *Kṛishna*, yet believe that all Action is to be ascribed to *Prakṛiti*; and so they have made themselves naked; and this is the meaning of "nakedness," as has been explained. Further, they hold that all creative and life-supporting energy is to be referred to *Prakṛiti*; and so they have exposed their organs of creation as well as breasts, supporting life, to Water or *Prakṛiti*; and they are bathing naked in the river. This is very inconsistent with their love for *Kṛishna*; and this is really *Kṛishna*'s complaint (*Bhagavad Purana*, X, xxii, 15-21). If they are really *Kṛishna*'s devotees, they must not become "vivastra" (naked) and stand in Water. But should they happen to do so by mistake, what must they do? They must in that case agree that all life-creative and life-supporting energy is to be referred to *Purusha* alone; and so they must come out of Water (*Prakṛiti*), and expose both their life-creative and life-supporting organs to *Kṛishna*, the Supreme *Purusha* of *Vedānta*. Then they must wear their clothes, believing that all the senses of action are to be ascribed to *Purusha* alone and not *Prakṛiti*. This is what the extraordinary story of *Kṛishna* and *Gopīs* really signifies.

DEATH OF ABHIMANYU. Abhimanyu, the son of Arjuna, is slain by the Kauravas in this Parva. As we have explained, Abhimanyu is Abhimāna or Egoism, born when the individual soul is associated with *Buddhi* and the elements (p. xxxv n. 1); and the idea of his death is easy to understand. It means that pure self-consciousness, characteristic of the soul in *Vedānta*, cannot be attained so long as Egoism or *Adhimāna* (Abhimanyu) lives; for though, when properly understood, *Abhimāna* is a modification of the *Ātman* or the individual soul in the world of manifest life, Egoism is generally regarded as born of *Buddhi* (p. xxxv n. 1), and draws *Man* away from *Vedānta* (pure self-consciousness) to *Yoga* (*Buddhi*), and thence into *Vaisheshika* (*Mind*), *Nyāya* and *Sāṅkhya* (*Purushic* and *Prakṛitic Ether*). Hence *Abhimāna* or Egoism (Abhimanyu) must be "slain" before the individual soul (Arjuna) can attain to perfection in *Vedānta*¹.

1. It was after this that Arjuna was able to slay Jayadratha (Jaya, d, ratha), who represents the idea that "(Jaya) Final victory can be

VIII. Karna Parva

After Drona's defeat, his place is taken by Karna who, as we have pointed out, is Seed, Vegetable kingdom, or Food (p. xxvi). The problem of Food has been examined in considerable detail in the sacred books of the Hindus. All creatures are produced from Food, and Food is the root of the physical body. It refers, therefore, to the physical energy of the Heart, or Blood into

attained only by (d) the control of (ratha) the body." Hence he expresses the idea of Nyaya, that necessary actions should be performed with self-control, but that the end of life is Knowledge and not Action (pp. xxxix-xl). As self-control expresses the idea of Sacrifice in Action, and Draupadi does the same, this would explain why Jayadratha seeks to carry away Draupadi by force (Vana P. III, cclxvii, 24); for he thinks that she is more fit to be associated with him than the Pandavas (Man).

Abhimanyu is slain in the absence of Krishna and Arjuna (Supreme Soul and individual soul), when he enters the "Chakra-vyuha" of Drona, and is unable to escape (Drona P. VII, xxxv, 19). Chakra-vyuha is usually understood to mean a kind of arrangement or array of forces; but Chakra really implies Action, being derived from kri, "to act" (MWD p. 301); and Vyuha means "detailed explanation, or description; manifestation; body," (MWD. p. 1041). Chakra-vyuha, therefore, means "an explanation, manifestation, or body of Action;" and the position of Drona is that whenever the individual soul engages in action, it is modified into Egoism or Abhimana; hence actions should be abandoned. To this the reply is that Egoism, in the sense of Drona, is a modification of Buddhi (Santi P. XII, ccevii, 28; ccciii, 18) and not Atman; and it arises only in the absence of Atman. Hence, in the absence of both Krishna and Arjuna, and at the bidding of Yudhishtira (Buddhi), Abhimanyu goes out to fight (Drona P. VII, xxxv). Then it is shown that Abhimana or Egoism belongs really to the elements (Adhibhuta) and not to the soul (Adhyatma: p. xxxv, n. 1); and that it can enter the "body of actions" (Chakra-vyuha), but not escape from it; and so is Abhimanyu "slain."

The idea of "death" in sacred literature has been explained. Death really means "being assigned to Prakriti", as distinguished from Purusha, for all life is of Purusha and death of Prakriti (p. 260); and so when a

which it is transformed¹, and builds up the whole physical body. At the same time, Food is swallowed by *Prana* or Breath², which is another aspect of Heart-energy. Hence Food and *Prana* are spoken of as two gods, and sometimes even identified ; and they minister to each other.

Thus the problem of Food may be considered from two main points of view. In one case Food is superior to the body; creates it and contributes to its strength; in the second it is swallowed by *Prana*, which is, therefore, superior to Food. Corresponding to these two ideas, *Karna* fights for two days. In the first half of the battle he defeats all the *Pandava* brothers, except Arjuna (*Prana*), but in the second he is himself slain by Arjuna or Breath. As Food can only overpower, for the time being, the functions of *Buddhi*, Mind, and Arms and Legs, by sending them to sleep, *Karna* cannot "kill" *Yudhishthira* and his brothers while defeating them. But Food cannot overpower *Prana* at any stage; and even in perfect sleep, induced by Food, when all other functions of the body are suspended, *Prana* continues to act undisturbed. Hence Arjuna cannot be defeated by *Karna* at all.

The manner of *Karna's* death is on a par with the rest of the story of the *Mahabharata*. He has already torn away his natural ear-rings and armour with which he was born; and now his car gets stuck in the earth; and Arjuna, at the suggestion of *Krishna*, strikes him dead before he can extricate it. The ear-rings and armour represent the form and

person is slain, what is really meant is that it is proved that he represents a *Prakritic*, as distinguished from a *Purushic*, system of thought. Thus, in a sacred battle, Men alone can be slain, and not Women; for it is Man who claims to be *Purushic* in character, and it is to be seen what he really is. In the present case, the death of *Abhimanyu* means that it is proved that *Abhimana* or Egoism, when separated from *Atman* or the individual soul as well as the Supreme Soul (*Arjuna* and *Krishna*), and acting under the direction of *Buddhi* (*Yudhishthira*), belongs really to *Prakriti* or the elements (is *Adhibhuta*).

1. Thus *Karna* represents Heart-energy as a Fluid, in the same manner as *Drona* (Cf. p. xvi, n, 1, 3).

2. *SBr.* XII, ix, 1, 14; *SBE.* Vol. XLIV, p. 263.

outer skin or rind of Seed (Food); and these have to be torn away, pounded, pulverised or masticated, before Man can swallow Food; and that is why Karna has allowed his earrings and armour to be torn away. Now Food is put into the mouth and masticated; and the next question is, How and when does *Prana* or Breath swallow it? It does so when Food approaches and gets stuck in the throat; and that is the real meaning of Karna's car getting stuck in the earth. Then Arjuna (*Prana*), at the suggestion of *Krishna*, slays Karna, or swallows Food; for all Food is regarded as an offering or sacrifice unto *Prana*¹; and all sacrifice is really made in the name of *Krishna*, the Supreme Purusha of sacrifice himself.

IX. Salya Parva

Seventeen days of battle are over, and one more remains; and Karna's place is taken by Salya, the brother of Mādrī. He represents the Sāṅkhya system of thought, holding that the end of life is Knowledge and not Action; and as this system is based on the Prakritic half of Ether (p. xii), he fights for only half a day, and is easily disposed of.

His place is taken by Duryodhana; and he, like his father, represents the Nyāya system. As this system is based on the Purushic half of Ether (p. xii), he too fights for only half a day². Like Drona he argues that the Mind is concerned with only the senses of knowledge and not action; and so the end of life is Knowledge and not Action. But Bhīma, who represents the correct notion of the Mind, easily proves that the Mind is associated with both the senses of knowledge and action; and this, when properly interpreted, is the idea of the last Club-fight between Bhīma and Duryodhana, when Bhīma, at the suggestion of *Krishna*, strikes Duryodhana on the thigh and slays him³.

1. Mait. Br. Up. VI, 9; SBE. Vol. XV, p. 312, n. 2.

2. Nyāya is represented by the number ten in connection with the ten days' fight of Bhīshma; and by half a day in connection with Duryodhana's fight. Drona's five days' battle refers to the five senses of knowledge, as has been explained (p. xlvii).

3. Cf. pp. xlix-l.

Thus ends the eighteen days' battle or debate; and the whole array of the Kauravas, representing the Nyaya and Vaisheshika systems, together with such assistance as they can derive from pure Sāṅkhya, is defeated and destroyed. Only three persons from their ranks remain: (1) Asvatthāman¹, who represents the correct idea of the Mind, as associated with both the senses of knowledge and action; (2) Kṛitavarman², who represents the idea of Action, performed by means of control of the mind; and (3) Kṛipā³, who represents Action as necessary in the light of the Sāṅkhya. These three cannot be slain, for they represent the idea of Action in accordance with the three respective systems of thought,—Vaisheshika, Nyaya, and Sāṅkhya, which were under debate. Asvatthāman, holding that the Mind is associated with both the senses of knowledge and action must admit the necessity of action, and agree that the end of life is both knowledge and action. Kṛitavarman admits the necessity of action in accordance with the idea of Nyaya, as characterised by control; and Kṛipā in accordance with that of Sāṅkhya. The question to be decided in this great "battle" was, Is Action imperatively necessary? All the three have already admitted its necessity in accordance with the three systems of thought they represent; and so they cannot be slain.

X. Sautpika Parva

This is the Tenth Parva; and, in accordance with the system of thought followed in the Mahābhārata, the idea of the number ten, *viz.*, the ten senses of knowledge and action, is examined in this Section again. As nothing of the great

1. Asvatthāman (Asva, sthā, man: MWD. p. 115), really means. "(Man) Mind, (sthā) standing to (asva) the senses of knowledge and action." The Horse (asva) in sacred literature represents the senses of knowledge and action (pp. 316, 324-326).

2. Kṛitavarman (Kṛita, var, man) means "(Kṛita) Actions performed with (var) the control of (man) the Mind." This is the idea of Nyaya (pp. xxxix-xl).

3. Kṛipā (Kṛi, pa) literally means "(Kṛi) Act with (pa) the five senses of action." This is the idea of Sāṅkhya.

Kaurava army remains, the question can be considered only in the light of the *Pandava* forces that survive. And now it is shown that, when the ten senses cease to be pervaded by the energy of *Prana*, they are not only cut off from the idea of God, but they cannot function at all¹. In this connection we have to remember that the whole battle of Kurukshetra, like the Game of Dice, was fought in the light of the evidence of the senses; and it was for this reason that *Dhrishadyumna*², the brother of *Draupadī*, representing the sacrifice of the senses of knowledge, as she does of action, was chosen to be chief general of the *Pandava* forces. And now a question is asked, What is the character of the senses? Can they function without *Prana* or Breath? The reply is in the negative; and so, in the absence of *Krishna* and *Arjuna* (Supreme Soul and *Prana*), all those who represent the senses of knowledge and action,—*Dhrishadyumna* and others,—are shown to be functionless; and they are defeated and slain as they lie inactive and in sleep. This is done by the three survivors of the Kuru army, who represent Action in the light of their systems of thought, as has been explained. Thus, on the side of the *Pandavas*, Man alone (*Pandava* brothers) survives, accompanied by *Draupadī* and *Krishna*,—Action in sacrifice and God-consciousness,—the two divisions of the idea of Vedānta; and so he (Man) is established in pure Vedānta. On the side of the Kauravas too the necessity of action is admitted by all the three systems under debate; and those who disagreed are defeated and slain. And so the great "battle" ends.

XI. Stri Parva

Thus we have understood the real nature of *Prakṛiti* in relation to *Puruṣa* in the light of all systems of Hindu

1. The quarrel of *Prana* and the Senses is described in the *Upanishads* (Cf. *Chh. Up.* V, i; *SBE.* Vol. I, pp. 72-74; *Bṛih. Up.* VI, i; *SBE.* Vol. XV, pp. 201-203).

2. The brother and sister were both born out of a Sacrifice performed by their father, King *Drupada*.

Philosophy. And so, as Prakṛiti is symbolised as a Woman, all the women of the race of the Kauravas and Pandavas expose their faces and come to the waters of the Ganga, which represents Prakṛiti itself, lamenting for those who are slain. This is given in the Strī Parva. Here also we get the curse of Gandhārī, the wife of Dhṛitarāshṭra, telling Kṛishna of his approaching end after a period of 36 years. This, however, is but a pictorial method of representing two cycles of thought, each consisting of 18 years; and we have already explained that this number signifies a conflict of three principal systems of philosophy (p. xxx). We have seen how the cycle ascends from Nyāya to Vedānta; and now we shall see how it can descend from Vedānta to Nyāya. Pure Vedānta, based on the unmanifest energy of the Heart, is unmanifest like the Heart; and so its place in the world of the manifest is taken by Yoga, based on Buddhi. But Buddhi is generally understood to be characterised by Knowledge more than Action; and so it is easy to forget the idea of the Supreme Purusha as sole Actor in the universe. Then in one descending cycle of thought (18 years) we come down from Buddhi or the Yoga system to Mind or Vaiseshika; and then in another cycle (18 years) to Purushic Ether or Nyāya. And then, as Vedānta ends where Nyāya begins (pp. xi-xii), the very idea of the Supreme Purusha as Creator and Actor is forgotten and lost; and so Kṛishna passes away. This is the idea of the curse of Gandhārī.

XII. Santi Parva

The Twelfth Parva conforms to the idea of the number twelve. It refers to the Yoga system of thought (p. xii); and, as the range of Yoga extends to Vaiseshika and Nyāya (p. xii), all these systems of thought are reviewed in this Section. Nor is Sāṅkhya omitted, for it is closely allied to Nyāya. And, as Bhīshma had been converted from Nyāya to Vedānta by witnessing how Prakṛiti (Woman) could be transformed into Purusha (Man), he is regarded as the best person to survey them all.

XIII. Anusasana Parva

The number thirteen refers to the Heart or the system of Vedānta (p. xii); and so the idea of Vedānta is examined

by Bhīṣma in this Section. After having done his work, Bhīṣma passes away.

XIV Asvamedha Parva

All systems of thought, from Sāṅkhya to Vedānta, have now been examined; and we have seen how Nyāya evolves out of Sāṅkhya through the idea of self-control or sacrifice of the senses (pp. xxxix–xl). Then we can rise from Nyāya to Vaiseshika; thence to Yoga; and thence to Vedānta. Thus the basis of all God-knowledge is the control or sacrifice of the senses; and this must never be forgotten. And so in this Parva, after gaining all knowledge and power, Yudhiṣṭhira performs the Asvamedha Sacrifice or the Sacrifice of the Horse or the senses; for the Horse in sacred literature represents the senses of knowledge and action (pp. 316, 324-326).

XV. Asramavasika Parva

The last five Parvas of the Mahābhārata are but a small fragment of the whole work. The main events of the story have now been told, and a brief description of its concluding scenes only remains. We have seen that Man (*Pandava* brothers) has been established in pure Vedānta, associated with Draupadī on the one hand and Krishna on the other (p. lvi). But pure Vedānta rests on the unmanifest energy of the Heart, and its place is taken by Buddhi or Yoga in the world of manifest life. But the range of Yoga extends to Vaiseshika and Nyāya; and so Man (*Pandavas*) lives in peace with Nyāya (*Dhṛitarāshtra*) for the time being. But Man still remembers that his Yoga is really born of Vedānta, which excludes Nyāya; and so *Dhṛitarāshtra*, the blind, old King of Nyāya, with whom the *Pandavas* live in peace for some time, has to retire into the forest, accompanied by *Gandhārī*, Kuntī, and Vidura. This is given in the *Asramavasika* Parva; and after some time they all pass away.

XVI. Mausala Parva

With the death of *Dhṛitarāshtra*, one cycle of 18 years has passed; and Man has come down from Yoga to Vaiseshika.

Another cycle (18 years) passes too; and Vaiseshika has given place to Nyaya, which excludes Vedānta; and so the time has come for Krishna too to pass. Vedānta had been established when a Woman (Sikhandin) was transformed into a Man, and Bhīṣma was convinced and converted from Nyaya to Vedānta. Even so, when a Man (Samba) appears disguised as a Woman, signifying the transformation of Puruṣa (Man) into Prakṛiti (Woman), the opposite result takes place: Krishna, the Supreme Puruṣa of Vedānta, is reduced to the position of Nyaya, and so he passes away. This is given in Mausala Parva.

XVII. Mahaprasthana Parva

Thus Man has accepted the position of Nyaya once more. Prakṛiti is regarded as the principal actor in life, and Puruṣa is but a spectator of its work. And so Arjuna (Prana or the individual soul) is but a poor guardian of the Women (forms of Prakṛiti) left in his charge by Krishna after his death. He cannot protect them by any action, and so his great bow, Gandiva, falls helpless by his side; and they are carried away by "robbers" or pass out of his control of their own accord. But the end of Man is also near. He who believed in pure Vedānta, cannot be satisfied with Nyaya; and so he too must pass away. Man (Pandavas) dies, in the reverse order of his birth (p. 120); and as the birth of the Pandava brothers represents the birth of the child from the womb, head foremost, even so is the manner of their death expressive of the manner in which a man dies. First, all actions are suspended; and that is the end of Draupadī, preceding all. Then the legs are paralysed; and that is Sahadeva; and they are followed by arms; and that is Nakula. Then Breath or Prana passes out, and that is Arjuna; and that is followed by Mind or Bhīma; and Yudhishthira or Buddhi comes last of all. This is the manner of death according to Nyaya, which conceives of Breath or Prana but as physical Air; Buddhi as the ultimate energy; and Knowledge as the final end. And so Yudhishthira is accompanied by (the senses of) Knowledge, personified as a

Dog¹, and proceeds to the world of the unmanifest, in life after death.

But the unmanifest (Heart) really belongs to Vedānta, according to which Action in sacrifice, and not Knowledge, is the highest end. That is the abode of Indra, the performer of many sacrifices (p. 345); and so Yudhishthira is told that his Dog cannot accompany him to heaven. But Man has chosen Nyaya and not Vedānta; and so Yudhishthira (Buddhi or Intellect) cannot part with his Knowledge or Dog. But as all systems are connected with one another, it is not impossible for Man to revert to Vedānta once more, and realise it as the highest Truth. And so is Yudhishthira admitted to realms on high in any manner he desires; for however Man approaches the Eternal, all paths lead unto Him, it is said².

XVIII. Svargarohana Parva

And now there is the end. Yudhishthira, having accepted Nyaya, sees all things lop-sided at first; but his choice is made, and he is prepared to abide by the consequence. He sees his brothers and Draupadī in the tortures of Hell; but is willing to remain with them to the last. Then, by the grace of God, the bonds of Man are broken once more; and he sees Vedānta as the one imperishable Truth of life in the world of the Unmanifest. And so Yudhishthira is transferred to Indra's abode, the kingdom of Vedānta,—and beholds there his brothers, Draupadī, and Krishna, as well as the Kauravas and their friends,—all happy in having attained to the one eternal Truth. Thus ends the story of the Mahabharata. Its first scene opens in the Court of Brahma, the Supreme Purusha of Nyaya; and its last closes in the abode of Indra, the god who

1. The ancient Hindus associated animals with different ideas of life in this way. The cow, horse, lion, elephant, dog, deer, jackal, monkey and ass,—each had its place in their system of thought; and so had birds,—the swan, peacock, parrot, hawk, vulture, etc., as well as fish and different kinds of snakes. This would appear to have given rise to fables and animal-stories of later times.

2. BhG. IV, 11.

represents the idea of Vaisesika and Yoga evolving into Vedānta (p. xli, n. 1).

Thus ends the story of the Mahābhārata,—a great picture of all Systems of Hindu Philosophy. The Battle of Kurukshetra might perhaps be regarded as a contest between Vedānta and the religion of Buddha; and its conclusion might appear to indicate that, for a time, the religion of Vishṇu (Vedānta) came to prevail; and then it was succeeded by Buddha's¹. But the story of the Mahābhārata serves to illustrate a more permanent cycle of thought in the course of human affairs. At one time in his life Man believes in this material world (Prakṛiti) as providing an answer to all that relates to him. Then slowly, dissatisfied with the answer, he turns to God as the sole, Supreme Creator of the universe. For a time he holds to this belief and grows in his faith; and then the cycle moves down again; and once more he comes to believe in the world around him rather than in God. This continues for a time; and then the cycle moves up again; and he turns slowly to God once more. This is the course of human life, and this the cycle of human thought; and it is this that is pictured in the Mahābhārata more than the contest of particular religions and creeds.

There would appear to be a yet deeper reason for the success of Nyāya in preference to Vedānta in this world, as represented in the story of the Mahābhārata. Vedānta stresses the necessity of performing *all* actions as a sacrifice, irrespective of their result; and it seems difficult for Man to accept this truth; for Action is apparently painful in its performance; and Action, accompanied by change, seems

1. From this point of view the Mahābhārata would be regarded as the story of a great controversy between Hinduism and Buddhism which raged in India in ancient times, and which the European scholars would assign to the 6th. Century B. C., when Buddha was born. Thereafter Buddhism came to prevail, and extended into Asia; and then, after a time, it gave place, in India, to modern Hinduism. This might perhaps be regarded as giving a clue to the date of the composition of the Epic. But such hypotheses are often misleading.

painful in its result. Man wishes to seek joy and avoid pain; and so finds it difficult to realise this truth of Vedānta, with universal Action for its goal. He appears to get more comfort in contemplation and absence of change; and feels it more in harmony with the limitations of his nature to hold that Knowledge and not Action is the highest end. And so he finds more satisfaction in regarding the Supreme Purusha himself as a mere witness and spectator of Prakṛiti, and the individual soul, akin to the Eternal, to be of the same character too. It is the severe logic of facts which compels him to realise that Action is the Law of Life, and Vedānta the only consistent scheme of thought; but it seems as though he would accept this only for a time, and then slowly recede into Nyāya. But the cycle of thought rises yet again, and he turns slowly to Vedānta once more. In this way we rise and fall from Nyāya to Vedānta, and Vedānta to Nyāya from time to time¹.

But this interpretation of the story of the Mahābhārata, while solving some of the most intricate problems of philosophy and religion, raises a number of other questions. The simplest and the most obvious would be, Is not the Mahābhārata a historical or a semi-historical work, called Itihāsa²? Were not the Kauravas and Pandavas real, living men of flesh and blood? and Rama and Krishna too? Are there not great and famous places associated with their birth, life-history and death? and is all this to pass into a narrative of pure philosophy or a picture of ideal systems of thought? The reply to this is obvious. The ancients did not regard thoughts as different in essence from things, and held that all Matter was created out of the Mind (p. 68); and so to them an Idea was as living a form of life as material things, perceptible to the senses. They were witness to a great and mighty civiliza-

1. Cf. BhG. IV, 7-8.

2. Itihāsa is understood to mean History; but the literal meaning of the word (Iti, h, a, sa) is "(Iti) That is to say, (h) Prakṛiti (a) leading to (sa) Purusha." Thus we see that the idea of Itihāsa or the Mahābhārata is, How does Prakṛiti lead to Purusha according to the different systems of Hindu Philosophy? (Cf. p. xlv, n. 2).

tion,—deeper and more perfect than ours; and so were able to arrange all forms of life in terms of systems of thought; and picture India itself as an image of the manifest universe (Figs. 34 and 35, pp. 331–332). And so they constructed their dynasties of ideal heroes and kings, of the Solar and the Lunar race, together with an hierarchy of gods, ascetics, *Rishis*, *Brahmanas* and all, to represent their theories of creation. The picture they drew is so human and so true to life, because Ideas are conceived as real, living forms of flesh and blood, with human emotions and human sympathies, and the actions of real, living human beings. And so perfect was their system, so great their thought, and so wide their authority, that all Hindu life came, in course of time, to be fashioned after the picture they had drawn. Religions, institutions, laws, castes, names of places, kingdoms, and kings, followed the ideas they had expressed; and India became a miniature of the manifest universe. All this might appear to be very extraordinary at first; but the proof of it lies in the sacred books themselves. The tendency to personify Thoughts into forms of life, and express Ideas in terms of Art, is of the essence of all creative work, as old as civilization itself; and it is not uncommon to see places and institutions so named in modern times. And this universal application of Thoughts to Things is no more wonderful than the ancient systems of Hindu Philosophy and Religion, which spread over the world in their time, and have survived the shock of ages, and continue to exist, however mutilated, to this day. And so we yet might see in the old, traditional forms, practices, ceremonies, and ritual of the Hindus, the same agelong idea of creative principles (pp. 171–177). The test of Truth must lie in its application to the facts of life; and while the method of letter-analysis gives the original meaning of words, the result may still be verified in the life and institutions of the Hindus, which have continued almost unchanged through the long lapse of years.

These speculations with regard to the *Mahābhārata* have yet wider ramifications; and it is permissible to believe that the stories of the Old Testament, often as mysterious as those of the *Purānas* and the Epics, have a similar interpretation,

corresponding to the same ancient system of thought. This would be nothing strange, for Ideas make their way easily through the world ; and even the New Testament is believed by many to be but a re-statement and a newer witness of the Old. And then, might we not regard the ancient Epics of Greece also in the same light ? But all this must await further investigation and require the collaboration of many minds.

In the present work I have, as far as possible, referred to the original Sanskrit texts, and thought it desirable to give ample references. But, for obvious reasons, I have limited myself to the *Rig Veda*, the most ancient as well as the most sacred, where other Vedas only repeat the same hymn or the same idea. Nor have I given many references, though easily available, where one has sufficed. References to the Vedas are to Sir Ralph Griffith's translation ; to the Upanishads, *Brahmanas*, etc., unless otherwise stated, to the Sacred Books of the East, published by the Oxford University Press ; while references to the *Mahabharata* are to its translation by M. N. Dutt, and the original is the Bombay edition, published by Gopal Narayan & Co. It would be impossible to acknowledge the whole obligation in the composition of this book. The sacred works of the Hindus are the legacy of India and the heritage of the world.

THE MYSTERY OF THE MAHABHARATA

CHAPTER I.

THE MEANING OF THE MAHABHARATA

The Mahabharata, commonly supposed to be a store-house of fascinating tales of heroes and kings, of beautiful myths, fables and parables, with a back-ground of a strange and undefined philosophy centring round Krishna,—half man and half god—is referred to as follows —

I, i, 17. **The Rishis¹ replied,**

The Purana (Mahabharata) which was first told by the illustrious sage, Dwipayana, and which was greatly esteemed by the celestials and Brahmarishis when they heard it,

18. And which, being full of various dictions and divisions, is the most eminent narrative that exists, and *containing subtle and logically combined meanings*, enriched with (the essence of) the Vedas, is a sacred work.

19-21. It is composed in beautiful language, and *it includes all other works. It is explained by all Sastras and contains the sense of the four Vedas.*

Souti² said,

27. It is a great *source of knowledge* all through the three worlds.

1. The Rishis who had gathered at a sacrifice.
2. The narrator of the "story" to the Rishis.

54. Learned men display their various *knowledge of Smritis* in commenting on this composition.
55. The son of Satyavati (Vyasa), by penance and meditation, *having classified the four Vedas, composed this holy history.*

Vyasa¹ said,

62. (It contains) the mystery of the Vedas and other subjects that have been explained by me ; it contains the various hymns of the Vedas, Upanishads with their Angas,
63. And a compilation of the Puranas, and the history which has been composed by me and named after the three divisions of time, namely, Past, Present and Future.
64. And it contains the nature of decay, death, fear, disease, existence, non-existence ; a description of creeds, and an account of various modes of life.
65. And it also contains the rules for the four castes and the essence of all the Puranas, an account of asceticism, and rules for the religious student, the dimensions of the earth, of the sun and moon,
66. Planets, stars, and constellations, and the length of the duration of the four Yugas ; and it furthermore contains Rik, Saman, Yajur Vedas, the Adhyatma,
67. Nyaya, orthoepy, and pathology, charity, Pasupata, and celestial and human births for special purposes.
68. It contains a description of pilgrimages and holy places, of rivers, mountains, forests, seas,
69. Of celestial cities and the Kalpas ; the art of war, different kinds of nations, and the languages and the manners of the people.

1. The celebrated author of the Mahabharata.

70. *All this has been placed in this poem.*

Souti said,

80. Vyasa sometimes knit the knots of composition very close.

81-82. None is able to understand to this day the closely knit Slokas for the mysteriousness of their meaning.

84. The wisdom of this work, like the stick used for applying collyrium, has opened the eyes of the world which were covered by the darkness of ignorance.

87. The whole house of the womb of Nature is properly and completely lighted by the lamp of this history which destroys the darkness of ignorance.

252. In this Bharata sinless and immaculate Devas, Devarishis and Brahmanas have been described, as well as Yakshas and great Nagas.

253. In it also has the possessor of six attributes, the eternal Vasudeva, been described. He is true and just and pure and holy.

254. In it is described the eternal Brahma, the great true light, whose great and divine deeds the wise and learned men declare ;

255. From whom has been produced the non-existent and the existent-non-existent universe, with the principle of reproduction and progression, birth, death, and re-birth.

256. In it has also been described he who is Adhyatma, and who partakes of the attributes of the five elements, and He to whom "unmanifested" and such other epithets cannot be applied.

I, ii, 40. As the words constituting the various branches of knowledge and the Vedas, display vowels and consonants only, so does this excellent history display the highest knowledge.

41. This Bharata history is full of subtle meaning and logical connection, and is rich with the meanings of the Vedas.
381. The greatly intelligent Vyasa has spoken it *as a treatise on Dharma, Artha, and Kāma*.

I, lxii, 16. **Vaisampayana¹ said,**

This (Bharata) is equal to the Vedas; it is holy and excellent. It is the worthiest of all that should be listened to. It is a Purana adored by the Rishis.

35. *It is a collection of all Srutis.*
39. The history of the great birth of the Bhārata Princes is called Mahābhārata.
40. *He who knows the etymology of the name (Bhārata) is cleansed of all his sins.*
45. It is equal to all histories in the world, and he who hears it acquires purity of heart.
49. This (Bharata) is sacred and excellent, and it equals the Vedas in sanctity.
53. Whatever about Dharma, Artha and Kama that is contained in this Bharata, may be met with elsewhere; but whatever is not in it, is not to be found anywhere.

- XVIII, v, 44. The great race of the Bharatas is its topic; hence it is called Bharata. And because of its grave meaning as also of the Bharatas being its topic, it is called Mahabharata.
46. *That which is in this, is elsewhere. That which does not occur here, occurs nowhere else.* This history is known by the name of Jaya. It should be heard by every one desirous of liberation.

1. A Rishi who recited the "story" of the Mahabharata at the great Snake-sacrifice, held by the son of Parikshit, Janamejaya.

It is clear from the foregoing verses that

- (a) The Mahabharata is not a story in the ordinary sense of the term ;
- (b) It is "story" of the great birth of the Bharata princes ; but we have to know the correct etymology of the word "Bharata" in order to understand its significance ;
- (c) It is a "story" in a very special sense,—being a narrative, in story form, of the essence of the Vedas, Upanishads, Puranas, and all the other sacred books of the the Hindus ;
- (d) It is a book of universal knowledge, relating to all that can be known below ;
- (e) It has a mysterious meaning, which can be understood only in the light of the sacred books of the Hindus.

It is a conviction of the present writer that the Mahabharata is not a treasure-house of beautiful stories of romance and love and adventure and war, set off by spiritual and moral discourses, allegories and parables ; but rather a comprehensive philosophical treatise and commentary on the various systems of thought prevalent in India at the time of its composition, having their roots in the Vedas, the Upanishads and other sacred books of the Hindus,—written in a peculiar form of Sanskrit which, while apparently giving the language a story-form, conveys a very different meaning when interpreted in another way. The following pages will show how far is this conviction justified.

CHAPTER II.

A NEW LANGUAGE

It has been observed that the Mahabharata is a philosophical treatise written in a peculiar form of Sanskrit. It is necessary, therefore, to understand this form before we can comprehend the ideas that underlie its "story." This leads us to a consideration of the character of the Sanskrit language.

It is extremely difficult, if not impossible, to trace the origin of a language; and in the case of a language like Sanskrit, the parent of the Aryan stock, the difficulty is vastly increased. Sanskrit is commonly spoken of as the language of the gods, inasmuch as its literature, directly or indirectly, deals with their deeds. But tradition ascribes its origin to the great Eternal himself,—to Mahadeva playing on his drum, the notes of which composed the Sanskrit alphabet. The idea conveys something more than a feeling of popular reverence for an ancient and sacred language; for in the various schemes of Hindu philosophy, as comprehensive as they are minute, Agni, the god of Fire, is spoken of as the deity of Speech; and Agni is identified with an aspect of the Sun which, conceived as an image of Buddhi or highest Intelligence, is a picture of the Eternal himself. All Speech is, therefore, an expression of the Supreme, the voice of the univesal Fire (Agni Vaisvanara) that is imaged in the Sun as well as each created object.

But Sanskrit is a divine language in a very special sense. While it shares with all languages the voice of the Infinite, it is, even as its name implies, a "purified" and "reformed" language, conceived as a mirror of Life from the atom to the star. It might, in this connection, be observed that every letter of the Sanskrit alphabet, vowel or consonant, is given a number of meanings which, at first sight, do not appear to have any

-connection with one another. The Sanskrit Grammar, with its extraordinary comprehensiveness and wealth of detail, has a number of rules which would be difficult to explain on any rational principle of Phonetics; and Sanskrit literature, the richest and the oldest known, offers difficulties of interpretation, specially in the Vedas, which have yet to be overcome. Many of them are probably due to the ancient character of the language itself, preventing a proper understanding of meanings and rules and forms at this distance of time. But coupled with this is the extraordinary simplicity and clearness of some of the aspects of this ancient language; and it is difficult to reconcile this simplicity and complexity, this clearness and confusion in any systematic manner.

A New Language.

Were it possible to conceive that a great language could be constructed out of hand by the genius of man, with the object of impressing into each spoken word the image of an idea, illustrating, on the basis of a complete and comprehensive theory of the manifestation, growth and dissolution of Life, its manifold wonders and the relation of its component parts,—it would not be difficult to show that Sanskrit is such a language; and the tradition that its alphabet is the echo of a drum played upon by Mahadeva, goes to strengthen such a theory. In modern times Esperanto is a small attempt at supplying a common basis for the diverse languages of the world; and if we could imagine the existence of a great and mighty civilization thousands of years ago, with a complete and perfected system of thought,—simple and single, yet vast and multiform,—based on the conception of the universe created out of the union of the Male and Female energies, akin to the male and the female Cells, arising like one great Tree of Life out of which issue forth many branches of science and religion and philosophy,—Sanskrit, a new, “ready-made, perfected, purified”¹ language, intended, by means of its grammatical rules, inflections, conjugations as well as the different meanings attaching to the letters of its alphabet, to convey the many

1. That is the literal meaning of the word Sanskrit.

ideas of that science and religion and philosophy, would be the language of the learned world of India at the time, from where speculation and theory and practice of religion overspread the known world.

This theory is very different from the accepted ideas regarding the origin and character of the Sanskrit language; but its correctness or error must be tested by dispassionate examination. As, however, the creation of this language pre-supposes the existence of a systematic and perfected body of thought whose image and expression it was intended to be, it is necessary to understand the principal features of that thought before we can grasp the significance of the character of the Sanskrit language.

As the Mahabharata claims to be the essence of the Vedas, Upanishads and other sacred works of the Hindus, supplying a key to the knowledge of the universe, it would be best to understand the systems of Hindu thought in the language of what is believed to be the apex of all knowledge, the fifth and last of the Vedas¹. This will be supplemented by references to the Vedas, Upanishads, and other sacred books of the Hindus; but the Mahabharata, being a great commentary on them all, will be the easiest to understand.

1. Chh. Up. VII, 1, 4. SBE, Vol. I, p. 110.

CHAPTER III.

THE SYSTEMS OF HINDU THOUGHT

The ancient Hindus have evolved a number of schemes of thought relating to the origin, manifestation and end of life. They are various in form and complex in detail, and not unoften appear to contradict one another. But they all claim the Vedas for their authority; yet no one has been able to point out in what way may the Vedas be regarded as the foundation of the various systems of Hindu thought.

Is it possible to conceive of a common basis for the different, conflicting systems of Hindu thought? They all relate to one fundamental problem in many forms,—the problem of creation and life and death continued in an endless cycle of existence. What is the original cause of life? What was there in the beginning? Whence did it arise? What was its form, its name, its essence, its character? By what power did it create? Was it male or female or both? Was it spirit or matter or both? or was it neither? How did life become manifest, how evolve, develope, and become complete? How does it continue to exist, how act, how grow, and how does it cease to be? What is Death, and why and whence does it arise? Is there life after death? Is there a re-birth, and why? Is there a freedom from the bonds of birth, and how? What is life, and whence and why and where?

These and other questions arise in connection with the problem of Life and Death, and the following pages will show that an attempt has been made to answer them in the sacred books of the Hindus in the Vedas in a peculiar form of hymns; in the *Brahmanas* in the form of creative Action conceived as Sacrifice; in the *Upanishads* more directly; in the *Puranas*, *Ramayana* and *Mahabharata* in "story" form.

The original Cause of life: The Unknowable.

The ancients believed that the Original Cause of life, the Eternal, the Infinite, can never be known by the limited human mind; nor can the Devas nor the great Rishis know the origin of what is the source of the Devas and the great Rishis themselves¹. Indeed, from the point of view of limited human reason, it may be argued that perhaps even the great Creator himself does not know his own origin: for all knowledge implies a difference and a duality,—a distinction between the Knower and the thing known, and the existence of a medium of knowledge. But in the case of the Supreme Creator there is only One without a second, and no difference or distinction between the knower and the thing known, for the two are identical; and so there can be no knowledge as men understand it. Accordingly it is said in the Rig Veda² that verily he, the great Creator, knows his own origin, *or perhaps even he does not know*.

A few simple principles: Knowledge is from Known to Unknown: Purusha and Prakriti.

All Hindu systems of thought proceed from a few simple principles in regard to the origin, manifestation and end of life. If the great Cause of life cannot be discovered, the human mind can argue only from the Known to the Unknown.

The ancient Hindus regarded each created being in general and Man in particular to be an epitome of the Universe, containing all the life-principles, energies and characteristics of the whole creation. They also believed that each object of life is made in the form and forces of the parent stock, even as the Seed contains within itself the essential characteristics of the whole Tree.

A study of the following pages will show that it is impossible to resist the conclusion that they found from observation that the first form of life, male or female, is the Cell, even as modern science understands; and that it is out of the union of the two that a creature is born. From

1. BhG. X, 2.

2. RV. X, cxxix, 7.

their study of the Cell, its processes of development, maturation and multiplication, they constructed their great idea of Universal Life and its manifestation, pervaded by a single Law throughout,—culminating in the conception of *Hiranyagarbha* or the Golden Ovum, or *Brahmanda* or the Egg of Brahma, the great Creator of Life¹ On this they founded their great systems of philosophy and religion, ideal and practical, and constructed a great language, Sanskrit, to be a picture of their scheme of thought, so that science and philosophy and religion, theory and practice, might be united into one, and each word of a sentence and each letter of a word might be the image of an idea, and the expression of the Law of Life and the Law of Truth.

But if their ideas were correctly formed, and if they understood the Law of Life pervading the universe from the atom to the star, it cannot conflict with the observations of Science to-day; and if they built their whole conception of life on that of the Cell, applicable to all that is made manifest in the world, it is necessary for the reader to have an elementary idea of the essential constituents of a cell, and the course of its development; for the ancients must have had a complete knowledge of its origin, development and death to be able to found on it their ideas of universal life. It is necessary, therefore, to have an idea of the Cell, male and female, and the process of their development, conjugation and differentiation in order to understand the foundation and fabric of Hindu philosophy and Hindu religion.

The Cell.

All forms of life, both of plants and animals, are composed of a vast number of vital units, called Cells.

A Cell may be defined as a region of a minute mass of Protoplasm or jelly-like substance, containing within it another region of finer *fluid* substance, called its Nucleus. *It is the smallest particle of living matter.* The cell-body is called Cytoplasm.

1. Cf. Sk. "*Yatha pīṇde tatha Brahmande*" i. e. As it is in the Pinda, (lit. the embryo in an early stage of gestation) so is it in *Brahmanda*" (lit. the Egg of Brahma.)

Chromatin.

The nucleus contains a fibrillar and a more fluid part. The former consists of two parts, one of which does not take a stain and the other which does: the latter is called Chromatin.

Centrosome.

The Centrosome is a clear spherical substance which is found to lie sometimes in the nucleus and sometimes in the protoplasm, in the neighbourhood of the nucleus.¹ In a large number of cases, however, it is found in the Protoplasm, outside but in the neighbourhood of the nucleus.²

Nucleolus.

The Nucleolus is a spherical vesicle which lies in the fluid part of the nucleus during the resting periods of the cell. It disappears during the periods of division.

The following is the figure of an animal Cell :

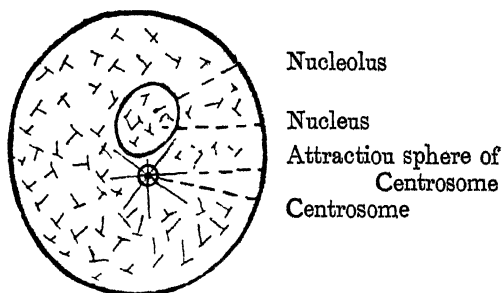


Fig. 1.

Action of the Centrosome.

The Centrosome plays a most important part in cell multiplication. It is the dynamic centre of the cell, and around it the small grains of the cytoplasm are arranged in radial lines. It divides into two before the division of the cell takes place, and its two divisions become the centre of attractive

1. Ency. Brit. Vol. 7, p. 715.

2. Cunningham's Anatomy, p. 8.

force, and their action may be compared to the lines of force in a magnetic field. The action of the Centrosomes on the Chromatin (chromatic or staining part of the nucleus) is most important in the development and division of the cell. The centrosomes are often seen to appear, disappear and re-appear in the process of cell development.

The Formation of a Cell: Direct Division.

Every cell is formed by the division of a pre-existing cell, called the Mother-Cell. The mother-cell divides into two equal parts, the Daughter-Cells, each of which possesses all the characteristics of the mother-cell. Each of the daughter-cells then subdivides into two halves, and then the grand-daughter-cells, and so on, till they form a mesh-work of cells, from which arise the differentiated parts of an organism. This is called direct division of the cell.

Indirect Division.

But there is also an indirect division which is a more complicated as well as a more important form of cell division. The process is characterised by a series of *complex changes in the nucleus*, in which the Centrosomes, acting on the Chromatin particles of the nucleus, play a most important part. This leads to a subdivision of the nucleus, followed by the cleavage of the cell protoplasm.

Stages of Cell development.

Starting with the cell in a resting condition, the changes leading to its division occur in four phases¹; sometimes the changes are grouped under three stages.² If the resting stage be regarded as the first, there are *four stages in the division of a Cell*, and the division takes place in the last or fourth stage.

The Course of Development.

In the first or resting stage the Centrosomes appear like two points, one over the other, thus, :, *like Visarga in the Sanskrit alphabet*. Then they separate, and pass to the two opposite sides or poles of the nucleus, and, with their radial

1. Cunningham's Anatomy, p. 9.

2. Gray's Anatomy, p. 2.

lines of force, form a spindle that rotates. They act on the Chromatin (colouring substance of the nucleus), till the latter forms, first, a continuous thread, and is then divided into segments, called Chromosomes. The chromosomes are arranged round the centrosomes at either end, thus, ☺, forming the figure of an *Anusvara* in the Sanskrit alphabet. Then the cell divides into two, each daughter-cell possessing all the characteristics of the mother-cell. The course of cell-development may be illustrated as follows¹:-

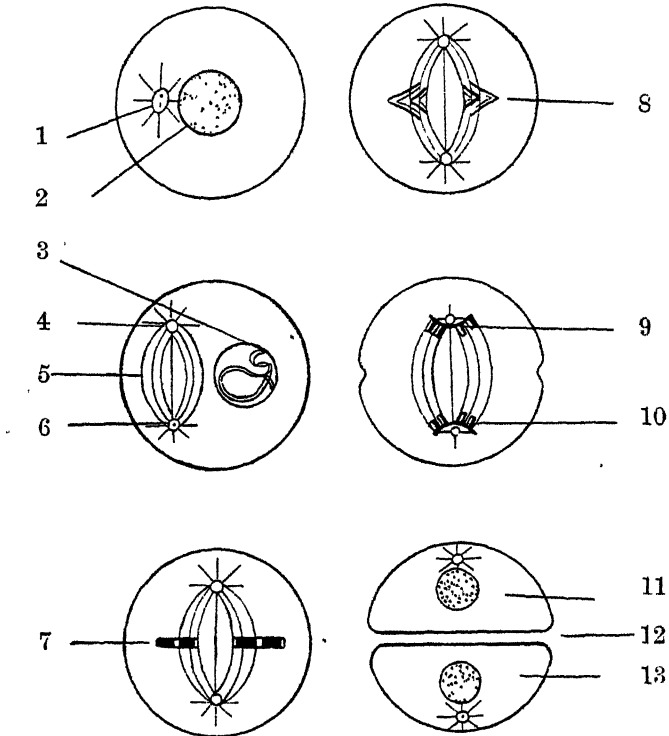


Fig. 2.

1. Centrosome (like a *Visarga*). 2. Nucleus. 3. Nucleus with Chromatin. 4. Daughter-Centrosome. 5. Achromatic spindle. 6. Daughter-Centrosome. 7. Chromatin at equator of spindle. 8. Another arrangement of Chromatin, V-shaped. 9. and 10. Centrosome and Chromatin at pole of spindle (like an *Anusvara*). 11. A daughter-cell. 12. Division of a cell. 13. A daughter-cell.

1. See Cunningham's Anatomy, pp. 9-10.

EXPLANATION.

The first figure represents the Cell at rest, with its cytoplasm containing the Centrosomes, and the Nucleus containing the Chromatin substance.

Then we have the Cell in action ; and this is due to the action of the Centrosome on the chromatin. The Centrosome divides into two parts (like a *Visarga*), one of which passes to one pole and the other to the opposite pole of the nucleus. In the nucleus we get the following changes : The Nucleolus disappears, and the chromatic substance becomes aggregated and forms a continuous thread. At the same time a spindle appears between the daughter-centrosomes, and the nuclear membrane disappears.

Then the chromatic thread breaks up into a number of segments called Chromosomes, which arrange themselves (V-shaped) round the equator of the spindle. Then the Chromosomes divide into two equal parts, still at the equator of the spindle. After this the halves of the chromosomes move towards the opposite poles of the spindle, in the vicinity of the centrosomes, and arrange themselves in the form of an arc of a circle (like an *Anusvara*). At this stage constriction appears at the level of the equator of the spindle. In the end, this constriction deepens and the cell is divided into two equal halves, the daughter-cells.

The Ovum or the Female Cell.

We have so far considered the Cell in its process of maturation, without reference to the conjugation of the male and the female. It is necessary now to consider this aspect of the question.

The Ovum or the female cell presents all the structural features of the animal cell ; but it is peculiar on account of its relatively large size, the large size of its nucleus, and the possession of an investing membrane between the lines of the nuclear and the cytoplasmic regions. The following is the figure of a human Ovum .—

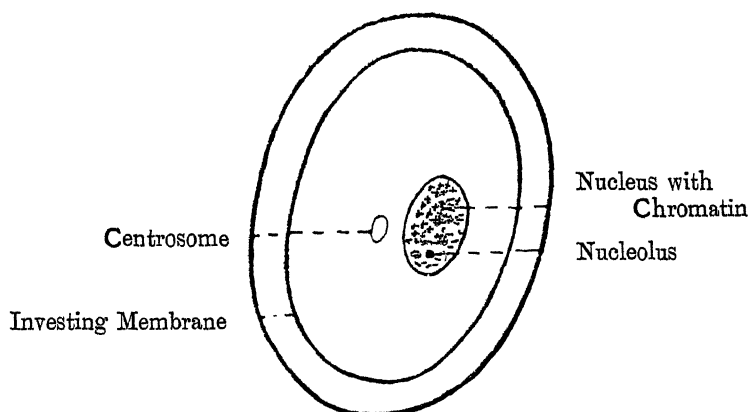


Fig. 3.

Maturation of the Ovum.

The Centrosomes play a most important part in the maturation of the Ovum. As in the case of the animal cell in general, they separate, pass to the two poles of the nucleus, form a spindle, and act on the chromatin. The latter form into chromosomes, then divide into two halves, and are attracted to either polar end. The rotating spindle then *forms a projection* at one polar end. Starting from the position of rest, there are *four stages* of development, at the end of which a new cell is formed. It is then separated and projected out of the main body of the ovum to the investing membrane. This separated cell is called a Polar Body. In like manner a second polar body is formed and projected out; at the same time the first polar body divides into two. Thus there are three Polar Bodies (or small cells); the main body of the cell, the *fourth*, is the mature Ovum, which may be conjugated with the male seed.

The course of development of the Ovum may be illustrated as follows¹ :-

1. Cunningham's Anatomy, pp. 14-16.

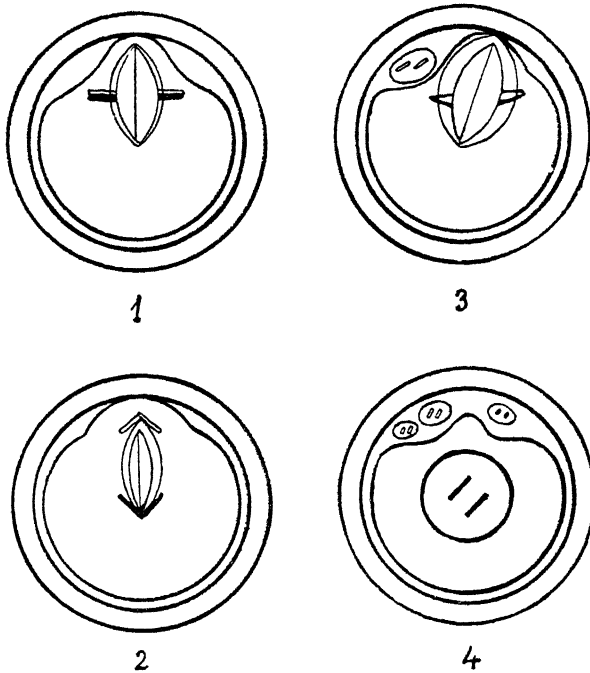


Fig. 4.

EXPLANATION¹.

1. Maturation of the Ovum at the end of the Prophase of First Division. The twin-chromosomes lie at the equator of the achromatic spindle.
2. Maturation of the Ovum at the end of the Anaphase of the First Division. Two chromosomes lie in the first polar bud, and two in the larger part of the Ovum.
3. Maturation of the Ovum at the commencement of the Metaphase of the Second Division.
4. End of Telaphase of the Second Division. The mature Ovum, with three Polar bodies.

Spermatozoon or Male organism.

A Spermatozoon is a minute male organism or cell. It is one of the *smallest known cells*, frequently being no more than *one hundred thousandth of the size of the ovum or the female cell*. It is produced in enormous quantities and, relatively to other minute cells, *is extremely tenacious of life*. The process of its

1. See p. 16.

maturation is akin to that of the animal cell in general, and may be illustrated as follows¹ :—

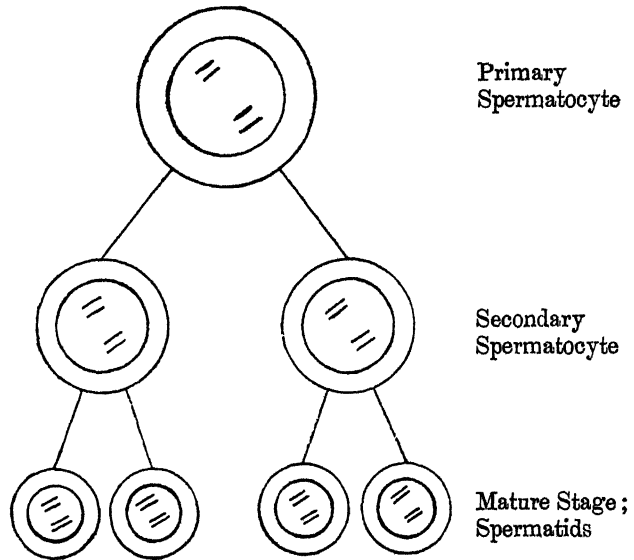


Fig. 5.

EXPLANATION.

This figure shows the division of the Spermatocyte or Male Cell into four Spermatids, even as the Ovum divides into four,—the mature Ovum and three Polar bodies. Only one Spermatid unites with the mature Ovum, the remaining three Polar bodies and three Spermatids, though present, do not appear to act.

Fertilization.

Fertilization is the union of the male with the female gamete or cell, and the conjugated ovum is called a zygote. *The zygote has the same form as the mature ovum.*

As has been pointed out, the primary spermatocyte (male cell) divides into *four* spermatids in its process of maturation, even as the primary oocyte (female cell) divides into *four*, three polar bodies and the mature ovum. But in the conjugation between the male and female cells, the union takes place between the *mature ovum* on the one hand and only *one spermatid* on the other. The remaining three spermatids and three polar bodies are present but do not appear to function ;

1. Cunningham's Anatomy, p. 12.

and it may be said that ^{14. 1.} *out of four parts on either side the union takes place between one of each only*, and out of their union a new creature is formed.

The *Centrosomes* play a most important part in the process of fertilization. They *accompany the male germ which enters the mature ovum*, and it is *their action which brings about the division of the zygote (conjugated cell)*. The zygote divides into two, then subdivides into four, and so on, till the whole cell, including the investing membrane, is filled with a number of cells. These cells arrange themselves in different groups and form three layers out of which the various parts of an organism are developed. The conjugation of the male and female cells may be illustrated as follows¹:-

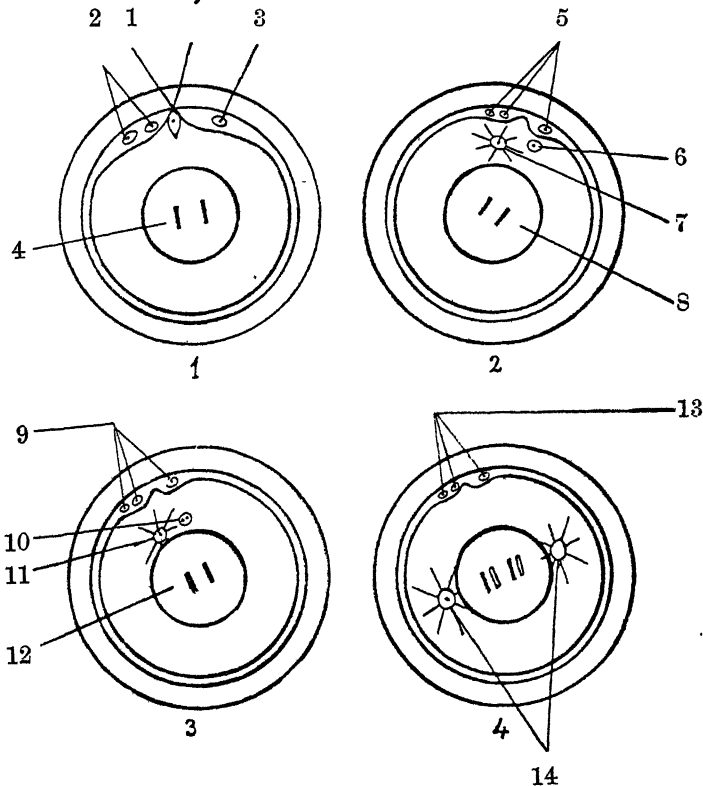


Fig. 6.

1. Spermatozoon. 2. Parts of first polar body. 3. Second polar body.
4. Female pronucleus. 5. Polar bodies. 6. Male pronucleus. 7. Centrosome with male pronucleus. 8. Female pronucleus. 9. Polar bodies. 10. Male pronucleus. 11. Centrosome with male pronucleus. 12. Female pronucleus. 13. Polar bodies. 14. Centrosomes.

EXPLANATION.

1. As the spermatozoon approaches the ovum, the latter shows signs of excitement. The spermatozoon then pierces the investing membrane and enters the body of the ovum.

2. The impregnated ovum contains two pronuclei, one male and the other female. The male pronucleus is accompanied by two centrosomes.

3. Then the male and female pronuclei unite.

4. Out of the union of the male and female pronuclei a new nucleus is formed. It contains the typical number of chromosomes, half being derived from the male and half from the female gamete or cell, and it is accompanied by two centrosomes, both of which appear to be derived from the male gamete, though their exact origin has not yet been established.

Embryo.

An embryo may be defined as a multi-nucleated protoplasmic mass. The following is the figure of the embryonic area of a zygote (fertilized ovum)¹.

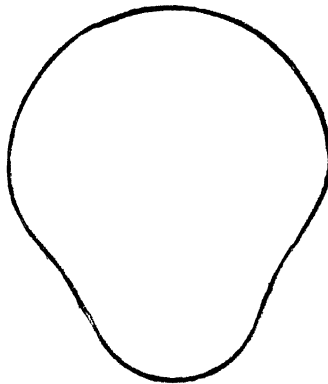


Fig. 7.

1. Cunningham's Anatomy, p. 30.

Reproduction of Animals¹.

Reproduction of animals is of two kinds, (a) Asexual, and (b) Sexual.

Asexual Reproduction.

There are a number of cases among both plants and animals where, if the whole body be cut in pieces, each portion may grow into a new complete organism. This is a-sexual reproduction.

Sexual Reproduction.

Sexual reproduction may be defined as the production of a new organism from a zygote or fertilized ovum. In true sexual reproduction the conjugation is heterogamous, *i. e.*, the gametes or cells are unlike, that is, male and female. *The fusion is chiefly nuclear.*

A Special Case: Parthenogenesis.

A special case of reproduction, called Parthenogenesis, may be distinguished.

Parthenogenesis is the production of a new organism from the female organism, *without its previous conjugation with the male gamete. But it is to be regarded as secondary to and degenerate from true sexual reproduction.*

According to another view², however, "it appears that there is some evidence to show that *ova*, which in normal condition are incapable of development without fertilization, *may yet develop if subjected to an altered environment.* Experiments made in this connection appear to suggest that the *ova* have the power of development, but are not able to exercise it in their normal surroundings. *There is reason to believe that the same assertion may be made of spermatozoa (male cells).* However, phenomena of the nature of Parthenogenesis have never been observed in the male gamete."

1. Ency. Brit. Vol. 23, "Reproduction."

2. Ency. Brit. Vol. 9, p. 316.

Science and Philosophy.

If we were to construct a new scheme of thought in regard to the creation of life based on the observed facts of modern Biology, the following would be some of its principal features :-

(1) All life is created in the following ways¹ :-

- (a) from the physical union of the Male and the Female, corresponding to the union of the male and female cells;
- (b) by means of natural separation from the parent, as in the case of many plants and animals;
- (c) from the female alone, without its previous union with the male, as is alleged to be in a case of Parthenogenesis;
- (d) from the male alone, without its previous union with the female, as is possible in another case of Parthenogenesis.

(2) Further, considering the processes of maturation and fertilization², we should say that when creation takes place, *the one becomes four, both male and female, and a new creature is born of the union of the fourth part of each, the remaining three parts of each being apparently inactive. Also, that there are four stages in the development of life, which becomes manifest in the fourth stage.*

(3) A scientific scheme of thought would take note of the form of the Cell, male and female, both at rest and in action, and hold that the *first constituent of life is a fluid or watery substance*³; that its form is *elliptical*⁴; that this ellipse has a rounded and a pointed side like an egg⁵; that *creation takes place from the pointed side*⁶. Further, we should have to consider the *action of the Centrosome* on the nucleus, and say

1. See p. 21.

2. See pp. 13, 16-19.

3. See p. 11.

4, 5, 6. See Figs. 1, 3, 4, 6, 7.

that there is *an energy of mysterious power* which, acting on the central part of life, (nucleus of the Cell) develops, divides and multiplies it; that it is *like a point*, which breaks into two; which has a radiating power; which is magnetic in its action; and it is this energy which is the *supreme creative energy of life*¹.

Purusha and Prakṛiti.

Translating the idea of the male and female into Purusha and Prakṛiti, even as the ancients did, we should say that All life is created out of

- (a) Purusha alone without the assistance of Prakṛiti²;
- (b) Prakṛiti alone, without the assistance of Purusha³;
- (c) the union of Purusha and Prakṛiti⁴.

Hiranyagarbha or Brahmanḍa.

Proceeding from the general to the universal, we should say that

- (a) There is a great Ovum of Brahma (Brahmanḍa or Hiranyagarbha or the Golden Foetus), out of which all life is made manifest⁵.
- (b) This Ovum represents the union of Purusha and Prakṛiti, out of which all creation issues forth. It may also represent mature Prakṛiti, creating without the assistance of Purusha⁶.
- (c) This Ovum has a rounded and a pointed side, and life becomes manifest from the latter⁷.

1. See pp. 12-19.

2. A case of Parthenogenesis, p. 21.

3. Another case of Parthenogenesis, p. 21.

4. Sexual Reproduction, p. 21.

5. The Cell conceived as Universal.

6. The fertilized Ovum. It has the same form as the mature unfertilized one, p. 18.

7. See Figs. 4, 6, 7.

- (d) This Ovum may be divided into four parts, and the fourth alone creates, the remaining three being inactive or hidden from view¹.
- (e) There are four stages in the manifestation of life, of which the first is one of rest, and life becomes manifest in the fourth stage².
- (f) There is a Supreme Purusha, who may be represented by a Point, even as Prakṛiti is represented by an Ovum³.
- (g) This Purusha can create without the assistance of Prakṛiti; but more often he unites with her, and out of their union is creation formed⁴.
- (h) When Purusha unites with Prakṛiti, the latter becomes creative; otherwise there is no change in her form⁵.

These are some of the principal ideas that 'would occur to a person if he desired to construct a scheme of thought regarding the creation of life based on the teachings of modern Biology, and we shall see how far they agree with the ancient systems of Hindu thought.

Language as a Picture of Brahmanḍa.

Similarly, if we desired to construct a new language to be a picture of our new scheme of thought, we should think of the following points in connection with the constitution of the Cell, out of which all life is made manifest:—

- (1) In all languages there are vowels and consonants; and we cannot speak without the use of both. But, except at the end of a word, consonants cannot be pronounced without the aid of vowels; and a change in a word depends first on a change in the vowel and then in the consonant.


1 and 2. See Figs. 4, 5, 6. pp. 13-19.

3. See figure of Centrosome, Figs. 1, 3. See p. 17, size of spermatozoon.


4. A case of Parthenogenesis; sexual reproduction.

5. The fertilized Ovum has the same form as the mature unfertilized one, p. 18.

This corresponds to the relation of the Nucleus to the Cytoplasm. All creative changes are at first nuclear; and a change in the nucleus is followed by a change in the cytoplasm¹. Let us, therefore, draw the figure of a cell, and *assign the vowels to the Nucleus, and the Consonants to the Cytoplasm*.

- (2) We have to take note of two other energies in the cell, (a) Centrosome, and (b) Chromosomes. The former is divided into two, like two points one over the other, thus, : . When it acts on the Chromosomes, the latter are, just before the division of the cell takes place, arranged below it like the arc of a circle, thus ².

The Centrosome is to be found sometimes in the nucleus and sometimes in the cytoplasm; and the chromatin are to be found in the nucleus³; but the nuclear membrane disappears when the chromosomes are formed; that is, the chromosomes are formed in the cytoplasm. The action of the centrosomes on the chromosomes takes place in the cytoplasm⁴.

Following the vowels, therefore, let us have a sign to represent the Centrosomes, thus, : ; and another sign to represent the action of the Centrosomes on the Chromosomes, thus ; (the former is called in Sanskrit Visarga, and the latter Anusvara.)

- (3) The nucleus has a membrane, called the nuclear membrane, and, in the process of maturation and development, a number of changes take place in the substance of which the nucleus is composed. These changes are followed by changes in the cytoplasm or cell-body⁵.

1, 2, 5. pp. 13-15.

3. p. 12.

4. pp. 14-15.

We have, therefore, to indicate certain changes in the vowels to correspond to the changes in the nucleus referred to above. We have also to indicate other changes in the consonants to correspond to the changes in the cytoplasm which follow the changes in the nucleus.

The former are indicated by the *Guna* and other changes of vowels in Sanskrit grammar, and the latter correspond to the changes which the consonants undergo. Both these come under what are known as *Sañdhi* rules of Sanskrit grammar.

We shall see in a subsequent chapter¹ how the Sanskrit language and its grammar are a picture of this scheme of thought, based on the creation of life out of the great Ovum of *Brahma*, *Brahmanda*, or the Universal Cell.

Life as studied by ancient Hindus.

The following pages will show that it is impossible to resist the conclusion that the ancient systems of Hindu thought are based on a study of the creation of life out of the universal Ovum of *Brahma* or *Brahmanda*. The ancient Hindus appear to have studied the phenomena of life with great and scientific accuracy, and found from observation that life is created in the following ways² :—

- (a) From the physical union of the male and the female, as in the case of men and other animals.
- (b) From the coming together of the male and the female into an atmosphere of union, but without physical contact, as in the case of a number of aquatic animals.
- (c) By natural separation from the parent, as in the case of a number of plants and animals.
- (d) Out of the mature Ovum, without its previous union with the male, as in a case of *Parthenogenesis*.

1. Chapter VI.

2. Cf. p. 21.

- (e) Out of the male energy, without its previous union with the female, as in another case of Parthenogenesis.

From these facts, as well as a study of the cell, they proceeded to an examination of the fundamental problem of the manifestation of life—

- (a) Is the Original Cause of Life a Male energy, or is it a Female energy, or is it both?
 (b) If it is the Male, is the Female created out of it?
 (c) If it is the Female, is the Male created out of it?
 (d) Is creation the result of the physical union of the Male and Female? Or
 (e) Is it the result of the coming together of the Male and Female into an atmosphere of creation, but without physical contact? Or
 (f) Is it the result of natural separation from a parent energy, which is both Male and Female in one?

It will be found on examination that the ancient Hindus have, in their sacred works, considered all these questions and arrived at certain conclusions; and from these and a few more principles to be presently defined, arise the different systems of their thought.

Their Conclusions.

Their conclusions in this connection may be summarised as follows—

- (1) The Original Cause is a Male energy, and the Female is created out of it¹.

1. RV. X, xc, 1-2, 5.

This Purusha is all that yet hath been and all that is to be.

From him Virāj (Prakṛiti) was born.

Ait-Ar. Up. II, iv, 1, 1, SBE, Vol. I, p. 237.

Verily, in the beginning all this was Self.

MBh. Ādi P. I, lxiii, 100-101.

He is the first, the cause of creation, Prakṛiti, the controlling Lord. He is the Purusha, the Creator himself.....

- (2) The Original Cause is a Female energy, and the Male is created out of it¹.
- (3) The Original Cause is both Male and Female in one².

1. RV. X, cxxix, 3.

Darkness (symbolising Prakṛiti) was there at first concealed in Darkness this All was indiscriminate chaos.

AV. VIII, x, 1.

Viraj (Prakṛiti) at first was This.

MBh. Śānti P. XII, cccxliii, 7-9.

The Śruti declares, In the beginning there was only Ignorance. (Cf. RV. above)

She was the form of the universe.....This is the meaning of the word Tamas (Darkness, symbolising Prakṛiti).

From that Puruṣa, thus born of Tamas, came into existence the Being called Brahman.

Bṛih. Up. V, v, 1, SBE. Vol. XV, p. 191.

In the beginning this was Water (symbolising Prakṛiti; see pp. 11, 22).

2. MBh. Śānti P. XII, cclxxxv, 94, 101.

You (Supreme Puruṣa) are the Ocean (symbolising Prakṛiti as Water pp. 11, 22).

I salute Him who is the soul of Water (Prakṛiti).

Bṛih. Up. I, iv, 1-3; SBE. Vol. XV, p. 85.

In the beginning this was Self alone, in the shape of a person (Puruṣa).....He was so large as man and wife together.

See note 4, p. 32.

(4) The Original Causes are two and not one, Purusha and Prakṛiti,—and out of their union is life created¹.

(5) Creation is the result of natural separation from the parent energy, by means of Wish or

1. MBh. *Sānti* P. XII, cccvi, 1–3.

It has been said that the relation between male and female is like that which exists between the Indestructible (Purusha) and the Destructible (Prakṛiti).

Without a male, a female can never conceive. Without a female a male also can never create a form.

On account of their union with each other.....forms are seen to spring up. This is the case with all orders of beings.

MBh. *Sānti* P. XII, cccxvi, 5.

Therefore, unmanifest Prakṛiti, although by nature inanimate and unintelligent, still becomes animate and intelligent on account of her union with the Soul, who is eternal and indestructible.

Bh. G. XIII, 19–20.

Know thou that Prakṛiti and Purusha are both beginningless.

In the creation of action and its performance, Prakṛiti is said to be the cause; in the experience of pleasure and pain, Purusha is said to be the cause.

Desire, or Thought; or Penance (Tapas or Heat), and not primarily of physical contact¹.

(6) Creation is the result of the coming together of the Male and the Female, the "presiding" of the Male over or his "proximity" to the Female².

(7) Creation is the result of the physical union of the Male and the Female,—the "animating" of the Female by the Male³.

1. RV. X, cxxix, 3-4.

By the great power of Heat (lit. Tapas, meditation, thought) was born that Unit.

Thereafter rose Desire in the beginning,—Desire, the primal seed and germ of Mind (lit. Manas).

RV. X. cxc, 1.

From Fervour (lit. Tapas) kindled to its height Eternal Law and Truth were born.

Chh. Up. VI, ii, 3, SBE. Vol. I, p. 93.

It (Supreme Creator) thought, May I be many, may I grow forth.

Tait. Up. II, vi, SBE. Vol. XV, p. 58.

He (Supreme Creator) wished, May I be many, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded he created all, whatever there is.

2. BhG. IX, 10.

By reason of My proximity or presiding over it, Prakṛiti produces this, the moving and the unmoving. The world wheels round, O son of Kuntī, because of this.

MBh. Sānti P. XII, cccxv, 12.

Prakṛiti, O King, is inanimate and unintelligent. When she is presided over by Puruṣa, then only can she create and destroy.

3. BhG. IX, 8.

Animating (seizing, resting upon) My Prakṛiti, I project again and again the whole multitude of beings.

MBh. Sānti P. XII, cccxvi, 5 (See p. 29, note 1).

Character of the Supreme Male Energy (Purusha).

The characteristics of the Supreme Male energy or Purusha are, accordingly, as follows:—He is

- (1) Self-create, immeasurable, unmanifest, infinite, without beginning and without end¹.
- (2) Creator, supporter and destroyer and still existent in the Universe².
- (3) Creator of and merges within himself the Supreme Female energy (Prakṛiti)³.

1. RV. X, xc, 2.

On every side pervading earth, Lord of Immortality.

BhG. VIII, 9–10.

The Omniscient, the Ancient, the Overruler, minuter than an atom, the sustainer of all, of form inconceivable, luminous like the Sun, etc. etc.

MBh. Anu P. XIII, cxlix. An account of the Supreme.

2. RV. X, xc, 3–5.

All creatures are one fourth of Him (Supreme), three-fourths eternal life in heaven.

From Him Virāj (Prakṛiti) was born.

BhG. VII, 6.

I am the origin and dissolution of the whole Universe.

BhG. X, 20.

I am the Self, existent in the heart of all beings. I am the beginning, the middle, and also the end of all beings.

3. RV. X, xc, 5.

From Him Virāj (Prakṛiti) was born.

RV. X, cxxi, 9.

He brought forth the great and lucid Waters (Prakṛiti).

MBh. Santi P. XII, ccx, 16.

He, in the beginning of a new cycle, creates Prakṛiti.

MBh. Santi P. XII, ccx, 36.

Existence springs from Prakṛiti, which exists in That which is the Soul of all existent beings.

- (4) The Lord of and greater than Prakṛiti¹.
- (5) Identified with Prakṛiti².
- (6) Seated in, united with, and animating Prakṛiti, and causing her to act³.
- (7) Both Male and Female energy in one⁴.
- (8) As both Male and Female energy in one, or as united with or identified with Prakṛiti, he has

1. MBh. *Sānti* P. XII, ccx, 37.

The Supreme Divinity, that is above Prakṛiti.

2. MBh. *Udyoga* P. V, xliii, 41.

By the fifth Veda, called *Akhyāna*, it is declared that the Supreme Soul is identified with the Universe.

3. BhG. IX, 8, note 3, p. 30.

MBh. *Sānti* P. XII, cccxvi, 5, note 1, p. 29.

MBh. *Sānti* P. XII, ccx, 25.

When Prakṛiti creates through the action of Puruṣa, the universe with all its potencies begins to spring from it.

4. MBh. *Udyoga* P. V, xliii, 41, note 2, above.

MBh. *Sānti* P. XII, cccli, 18.

He (Supreme Puruṣa) is that who is named Pradhāna (Prakṛiti), enduring, eternal, and immutable.

MBh. *Anu.* P. XIII, xiv, 222.

See in the image of Mahādeva (Supreme Puruṣa) the marks of both the sexes. That God of gods, *viz.*, Rudra, that cause of both creation and destruction, shows in his form the marks of both the sexes as the one cause of the creation of the universe.

MBh. *Anu.* P. XIII, cxlvi, 11.

Mahādeva to Umā,—

Half of my body is made up of half your body.

all the characteristics of Prakṛiti,—Gunas, *Maya*, Action, etc.¹

- (9) As distinct from, and creator and lord of Prakṛiti, he transcends the characteristics of Prakṛiti, and is free from Gunas, etc.²

1. BhG. IV, 6.

I come into being by means of my own *Maya*.

MBh. *Adi P. I*, lxiii, 100.

He is the first *Brahma*, he is the abode of the three qualities (*Gunas*).

MBh. *Santi P. XII*, cccxvi, 2.

Great Munis say that when the Soul seizes qualities (*Gunas*) like a crystal catching the reflection of a red flower, he is said to be possessed of qualities; but when freed from qualities, like the crystal freed from reflection, he is seen in his real nature, which is above all qualities.

MBh. *Anu P. XIII*, xvii, 100.

You (Supreme Purusha) are full of illusion (*Maya*).

MBh. *Anu. P. XIII*, cxlix, 37.

He who is the accomplisher of all functions in the universe.

Cf. BhG. III, 22–24.

2. MBh. *Santi P. XII*, cccxvi, 2 (See note 1, above).

His real nature is above all qualities (*Gunas*).

MBh. *Anu P. XIII*, xiv, 219.

He is endued with qualities (*Gunas*), and he is shorn of them.

BhG. IV, 13.

Know me as devoid of action.

- (10) Possessed of bodily form at will, and transformed into manifestations of life¹.
- (11) Characterised by Desire (to act and to create)².
- (12) A mere Witness or On-looker or Spectator of Prakṛiti free from Action and all the functions of Prakṛiti³.
- (13) Identified with and symbolised by the Sun, Light, Day, Buddhi etc.⁴

1. BhG. IV, 6.

Though I am unborn, of changeless nature, and lord of beings, yet subjugating my Prakṛiti, I come into being by means of my own Māyā.

BhG. XV, 7-10.

An eternal portion of Myself, having become a living soul in the world of life, draws to itself the (five) senses, with Mind for the sixth, abiding in Prakṛiti. When the Lord obtains a body and when he leaves it, he takes these and goes, as the wind takes fragrances from their retreats.

Presiding over the ear, the eye, touch, taste, and smell, as also the mind, he experiences objects.

Migrating from one body to another, or residing in the same, as he is united with Guṇas, the deluded do not see him; but those who have the eyes of wisdom perceive.

2. See p. 30, note 1; p. 33, note 1.

Cf. MBh. Anu P. XIII, cxlix, 60.

3. BhG. XIII, 22.

The Supreme Purusha in this body is also called the Looker-on, the Permitter, the Supporter, one who experiences, and the great Lord, and the highest Self.

MBh. Santi P. XII, cclxxxvi, 35.

The Soul is only an idle spectator of everything.

See p. 33, note 2.

4. MBh. Santi P. XII, cccliii, 18.

The eldest born being is called Hiranyagarbha. This holy one has been called the Understanding (Buddhi).

Chh. Up. III, xix, 1. SBE. Vol. I, p. 54.

Aditya (the Sun) is Brahman (Supreme Creator).

(14) Identified with *Hiranyagarbha* or the Golden Egg.¹

(15) Greater than the greatest, and smaller than the smallest.²

(16) Seated in the Heart of all creatures.³

The Character of the Supreme Female Energy (Prakṛiti).

The characteristics of the Supreme Female energy (Prakṛiti) are as follows :—

1. RV. X, cxxi, 1.

In the beginning rose *Hiranyagarbha*, born only Lord of created beings.

MBh. *Santi* P. XII, cciii, 18.

The eldest born Being is called *Hiranyagarbha*. The holy one has been called the Understanding.

SBr. VII, iv, i, 19. SBE. Vol. XLI, p. 378.

Hiranyagarbha, the first-born, the golden child, the one lord of being, is identified with *Prajapati*.

2. See note 1, p. 31; note 3, p. 24.

MBh. *Anu* P. XIII, cxlix, 92.

He (Supreme Puruṣa) who is like a cypher (point).

Kaṭha Up. I, ii, 20, SBE. Vol. XV, p. 11.

The Self, smaller than the small, greater than the great, is hidden in the heart of that creature.

3. BhG. X, 20.

I am the Self, existent in the heart of all beings.

Kaṭha Up. I, ii, 20. SBE. Vol. XV, p. 11, see above.

MBh. *Anu* P. XIII, xiv, 148.

He lives everywhere, and should be known as living in the hearts of all creatures in the universe.

She is

- (1) Self-create, immeasurable, unknowable, infinite, without beginning and without end¹.
- (2) Creator of and created by the Supreme male energy (Purusha), and his manifest form².
- (3) Co-equal, co-extensive, and identified with the Supreme Purusha³.
- (4) United with and animated by the Supreme Purusha⁴.
- (5) Independent of the Supreme Purusha, and the *sole* creator of manifest life⁵.
- (6) Characterised by the three Gunas, *Maya*, and Action⁶.

1. BhG. XIII, 19.

Know thou that Prakṛiti and Purusha are both beginningless.

2. RV. X, xc, 5.

From him (Purusha) Virāj (Prakṛiti) was born, again Purusha from Virāj was born.

See p. 28, note 1.

3. See p. 32, note 2.

4. See p. 32, note 3.

5. See note 2. above ; p. 28, note 1.

MBh. *Santi* P. XII, cccxiv, 15.

Prakṛiti, cheerfully and of her own accord, as if for sport, produces, by undergoing changes herself, thousands and thousands of combinations of her original qualities.

6. BhG. III, 5.

All are made to act by Gunas born of Prakṛiti.

BhG. III, 27.

Gunas of Prakṛiti perform all action.

BhG. XIII, 19.

All modifications and Gunas are born of Prakṛiti.

Ved. Sut. I, i, 1. SBE. Vol. XLVIII, p. 125.

This very Prakṛiti is called *Maya* in the text 'Know Prakṛiti to be *Maya*.'

- (7) Represented by Tamas or Darkness, Night, Cold etc. (as the Supreme Purusha is by Light, Day etc.)¹
- (8) Symbolised as Water.²
- (9) Identified with Hiranyagarbha or the Golden Egg, symbolising her union with and "animation" by the Supreme Purusha.³

Origin of the Idea of Male and Female Energies and their Characteristics.

The idea of the union of Male and Female energies (Purusha and Prakṛiti) in the creation of life would appear to have arisen as follows—

A study of the following pages will show that there cannot be the slightest doubt that the ancient Hindus had understood the character of the forces of life even more

1. RV. X, cxxix, 3.

Darkness was there at first concealed in darkness this
All was indiscriminate chaos.

See p. 28, note 1.

2. MBh. Śānti P. XII, clxxxiii, 3–10.

Water is the life of life of all creatures.....The entire universe is pervaded by water.

Formerly there was only infinite Space.....Then water originated like something darker within darkness.
Then from the pressure of water sprang wind.

Bṛih. Up. V, v, 1. SBE. Vol. XV, p. 191.

In the beginning this was Water.

See also pp. 11, 22.

3. MBh. Śānti P. XII, cccxii, 3.

He then creates Brahman who originates from the Golden Egg (Hiranyagarbha).

SBr. XIII, v, 2, 23, SBE. Vol. XLIV, p. 391.

Of good nature, self-existent at first (within the great Ocean [Prakṛiti]: I verily place the right germ, whence is born Prajāpati).

perhaps than modern science understands today. They knew the constitution, development and division of the Cell-organism, and they knew that the Heart is the centre of life in a living creature, and as soon as it ceases to function, life becomes extinct. Arguing from the Known to the Unknown, they held that the Eternal Heart is the centre of the Universe, in which the Supreme Purusha abides¹. Further, it would be impossible to doubt that they knew, even as modern science understands, that a current of electricity is produced with each beat of the animal heart; hence, generalising from that, they identified the Supreme Creator with lightning²; and an electric current has two aspects, positive and negative, which were generalised into the conception of Purusha and Prakṛiti. Further they knew that the beating of the heart implies a propagation of sound; and sound, they understood, is produced in Ether³. Again, they knew that the properties of Ether are that (*a*) it produces sound, (*b*) it produces motion, (*c*) it sets up a magnetic current of energy, (*d*) it has a twofold character, corresponding to the north and south poles of a magnetic field⁴. (*e*) it consists of matter in the form of Atoms, and (*f*) it gives an elliptical form to all things situated in it.

1. See p. 35, note 3.

2. Chh. Up. IV, 13, 1, SBE. Vol. I, p. 66.

Breath, heaven, and lightning, (these are my forms). The person that is seen in the lightning, I am He, I am He indeed.

Cf. *Ksha*, meaning lightning, as the fourth incarnation of Vishnu.

3. MBh. Santi P. XII, cccxxii, 3-4.

Ether originates from the Mind. Know that its property is Sound.

4. Cf. SBr. VIII, vi, 1, SBE. Vol. XLIII, pp. 97-104.

In making the central part of the *fifth* layer of the sacrifice (and the number five, as will be explained later on, always stands for Ether) five bricks (*Nakasads*) are made of half the usual size, so as to allow five others (*Panchachudas*), also half-bricks, to be placed over them. They are called *nithunx* or twins. The *Nakasads* and *Panchachudas* are regions, related to Ether, from which all regions are said to arise, and the idea of their being twins corresponds to the two twin-aspects of Ether referred to above.

From all this they came to the following conclusions:—

- (1) All manifest life, from smallest to the greatest, is in the form of a Cell¹. This Cell is situated in Ether, because in Ether the form of all life is oval or cell-shaped.
- (2) Beyond this manifest, there is an unmanifest source of life, the Heart. All life-energy emanates from it; it is characterised by an electric (or super-electric) energy, which has a positive and a negative aspect, which may be spoken of as Purusha and Prakṛiti or Male and Female respectively.
- (3) This super-electric energy is accompanied by Sound in the “beating” of the Heart. Accordingly, an electro-magnetic current is produced with each “beat” of the Heart, because Sound is propagated in Ether, and Ether is characterised by magnetic energy.
- (4) The original or universal Cell is situated in this Ether, which may be called “Ether of the Heart.”
- (5) As a magnet has north and south poles, this electro-magnetic energy of the “Ether of the Heart” flows from north to south when positive or Purushic, and from south to north when negative or Prakṛitic.
- (6) As all things situated in Ether are elliptical, the form of this electro-magnetic current is elliptical.

This they understood with reference to human or animal life; and arguing from the Known to the Unknown, they drew the following conclusions:—

- (1) There is a centre of the Universe, the Eternal Heart, which is the abode of the Supreme Unmanifest, primeval energy of Life, whether Male or Female, and issuing from there and transforming itself, that energy makes itself

1. See p. 11, note 1.

manifest and creates and pervades the Universe.

- (2) This energy may be regarded as Male, or Female, or the union together of both.
- (3) The first energy that accompanies the Eternal Heart is Lightning or "Lightning of the Heart"¹, which is greater than the electric current of the human heart though akin to it.
- (4) This first energy of the Unmanifest Supreme Creator, "Lightning," has a twofold aspect, positive and negative, which may be called Male and Female or Purusha and Prakṛiti.
- (5) The "Lightning of the Heart" is accompanied by Sound (on the analogy of the "beating" of the heart), and this is the imperishable word of the Eternal, called "OM".
- (5) This Sound or the Imperishable Word is made manifest in the "Ether of the Heart," even as all sound is made manifest in the element Ether. The "Ether of the Heart" is greater than the element Ether though akin to it.
- (7) As all things situated in the element Ether are elliptical in form, the first manifestation of the Supreme creative energy of life is oval in form. From this arises *Brahmanda*, the Ovum of *Brahma*, the first form of the Universe².
- (8) As the energy of the Heart, Buddhi and Mind makes itself manifest in Ether, this *Brahmanda* is characterised by electro-magnetic energy, which is greater than the electro-magnetic energy known to man, though akin to it.
- (9) The property of a magnet is that it attracts substances more or less akin to it in nature;

1. See p. 38, note 2.

2. Cf. form of a Cell, Figs. 1, 3.

and as the energy of *Brahmanda* is super-electro-magnetic, the Supreme Creator creates all beings more or less akin to himself¹.

Foundations of Hindu Philosophy.

In these few simple principles we have the foundations of almost all that is contained in Hindu philosophy, firmly and surely laid. The following pages will show that it is not a mere assumption that the ancient Hindus knew all about the nature, character and functions of the human heart, and therefrom drew their inferences in regard to the Heart of the Universe. Their ideas, analysis and schemes of thought are so wonderfully uniform and consistent, that it is difficult to resist the conclusion that they were based on clear, systematic and well-defined knowledge, and simple, well-understood and basic laws of scientific inference.

If to the foregoing conclusions we add a few more observations and facts of life, the foundations of the Hindu schemes of thought will be complete, and all the rest will be but an erection of the superstructure. These relate to (*a*) Sun, Moon, and members of the Solar system; and (*b*) the four orders of created beings, (1) the Viviparous or born from the womb like human beings, etc.; (2) the Oviparous or born from the Egg, like birds, etc.; (3) the Vegetable kingdom or those born from Heat; and (4) Germs or those born from filth or the element Earth².

Energies of Creation and their Manifest Form.

The Sun.

The Ancients knew that the Sun was the manifest source of all life below; that its chief energy was Heat accompanied by Light; and that this Heat was transformed into Electricity, Magnetism, and all other forms and forces of life. They saw that the Sun was situated to the east of our planet Earth.

The Sun, accordingly, was regarded as a symbol of the Supreme Purusha, who, though ever the same, created the

1. See p. 43,—*Brahma* creates the Universe after himself.

2. MBh. *Santi* P. XII, cccxxvii, 11; Ait-*Ar.* Up. II, vi, 1, 5, SBE. Vol. I, p. 245.

Universe by his Tapas (Heat or meditation)¹, and by transforming himself into various ways, created and pervaded all forms of life.

The Position of Purusha in Relation to Prakriti: East and North.

If the Sun came to be regarded in the light of the manifest Purusha, objective life came to be regarded in the light of manifest Prakriti; and as the Sun is situated to the east of our Earth, the East came to be regarded as the abode of the Purusha in relation to Prakriti.

But the Ancients knew that, though the Sun may, in a measure, represent Purusha, there existed a higher energy than the Sun, unmanifest and unknowable, which created the Sun itself. This they conceived to be the Heart. They knew that the Heart is characterised by super-electro-magnetic energy, flowing from north to south, and again from south to north,—as when a person *breathes in*, there is a *downward* (north to south) flow of energy; and when he *breathes out*, there is an *upward* (south to north) flow of energy; that the former is positive, (or Purushic) and the latter negative (or Prakritic)². Accordingly, the place of Purusha, in relation to Prakriti, was believed to be also to the North.

The East and the North were, therefore, regarded as the two directions from where the Purushic energy of life might be conceived to emanate.

The Moon.

The ancient Hindus were, further, of opinion that, as the Sun was the source of Heat, the Moon represented the transformation of Heat into Electricity; that is to say, the energy of the Moon was electric, and it “converted the effects of the Sun’s heat, and *created the clouds*” *charged with lightning*³. Accordingly, the energy of the Moon was akin to

1. RV. X, cxxix, 3, see note 1, p. 30.

2. Cf. Ait-Ar. Up. II. i, 5, 1, SBE. Vol. I, p. 208: “Day, therefore, is breathing up, night the breathing down.” Day refers to Purusha, and night to Prakriti. (See page 37, note 1).

See p. 39 (3 and 5).

3. MBh. Vana P. III, iii, 6-7.

that of the Heart, though lower in strength, the Moon being electric and the Heart super-electric.

Ether.

Further, as lightning is always accompanied by sound (even as "lightning of the heart" and its "beating" go together), and as sound was conceived to be a property of Ether, they held that the electric energy of the Moon was *immediately* transformed into magnetic energy, creating the element Ether¹.

Other Elements: Air, Fire, Water, Earth.

Ether, they held, was transformed into Air; Air into Fire; Fire into Water; and Water into the element Earth. These were the great elements, and thus was all life made manifest¹.

Energies and their Symbolical Forms.

But the Ancients believed that all forms of life below had their counterparts above, that "this and that are the same²." Accordingly, they tried to relate the principal energies of life, Buddhi, Mind, and the five elements, which are found to be united and inseparable below, to their individual and separate forms; and so Buddhi was personified in the Sun, Mind in the Moon, and the five elements in the five planets of our Solar system, Mars, Mercury, Jupiter, Venus, and Saturn respectively. This will be further explained in the course of the following pages.

Heart-Energy and Lotus: Lightning, Thunder and Rain.

The story of the creation of Life is often narrated as follows³—

In the beginning of a cycle of creation *Narayana*, the Supreme Creator, lay on the Waters (*Prakṛiti*), which constituted his body. He wished to create; and then rose

1. MBh. *Sānti* P. XII, cxxxii, 3-7, note 3, p. 38; note 2, p. 49.

2. Chh. Up. I, iii, 2; III, xxv, 1-2; SBE. Vol. I, pp. 7, 123-124.

3. MBh. *Vana* P. III, cclxxi, 42-46.

from his navel a Lotus, on which Brahmā found himself seated. Seeing the universe blank, Brahmā wished to be many. Out of this Desire was born Thought, and Brahmā created after himself and from his Mind the Universe.

Brahmaṇḍa or Golden Egg.

It has already been pointed out that Brahmā is often identified with the Golden Egg or *Hiranyagarbha*¹. Now, to picture the idea of the birth of Brahmā from the navel of *Narayana*, let us draw the figure of an ellipse (Egg)², and locate the place of the Heart, the abode of *Narayana*, within it; then let us locate the navel. By joining the two in the form of an ellipse, we shall get "Ether of the Heart"³; and if we draw an ellipse or circle at the top of this, we shall get the "Lotus"⁴, on which Brahmā found himself seated, whence emanated the Golden Egg. This is done by connecting the Heart (now linked to the "Lotus") and the navel with the outer ellipse. The whole idea may be illustrated as follows—

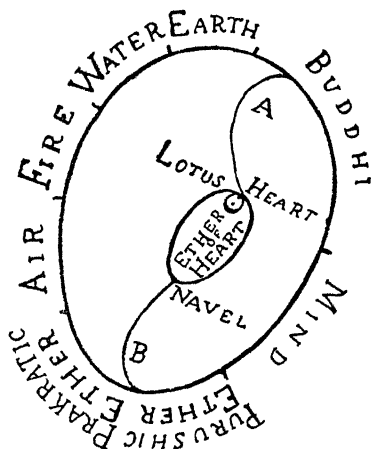


Fig. 8.

An examination of this figure will show some very interesting results —

1. See p. 48, note 1.
2. This forms the cytoplasm of the Universal Cell, the Ovum of Brahmā.
3. This forms the Nucleus of the Cell.
4. This forms the Nucleolus of the Cell.

- (1) It corresponds exactly to the figure of the human cell, with its protoplasm (outer egg-shape), nucleus (Ether of the Heart), nucleolus (Lotus or rain), and the centrosomes (point of the Heart, and centre of the Lotus or nucleolus). From this it may be permissible to infer that the ancient Hindus framed all their theories of life on the working of the living Cell, and conceived the whole Universe in the light of one large, immeasurable, universal Cell (*Brahmanda*), and all creatures, all substances and all forms of life to be fashioned after the same model,—in the image of the Supreme Creator himself¹.
- (2) The right half of the figure corresponds to the form of the child in embryo, once again indicating that one single type pervades all manifestations of life.
- (3) The form of "Ether of the Heart," with Lotus at the top, corresponds roughly to the figure of a Fish; and would explain the idea of Vishnu, the Supreme Creator, incarnate as a Fish²—the Fish expressing the idea of "Ether of the Heart" (the abode of the Supreme), and the Lotus, from where the energy of life becomes manifest into the Golden Egg (Fig. 9.)

1. See p. 11. Cf. Sk. *Yatha Pinde tatha Brahmande*.

See p. 41, note 1.

Chh. Up. III, xix, 1, SBE. Vol. I, p. 55.

In the beginning this was non-existent. It became existent, it grew.
It turned into an Egg.

2. MBh. Ann. P. XIII, cxlix, 37.

Cf. *Matsya Purana*, embodying the Fish-incarnation.

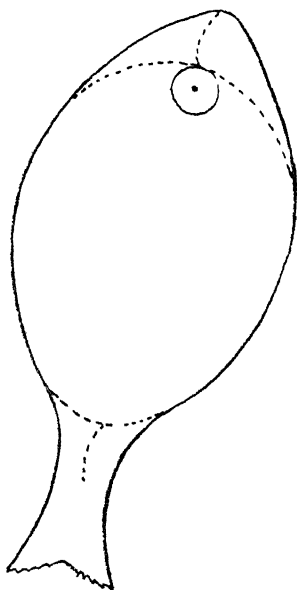


Fig. 9.

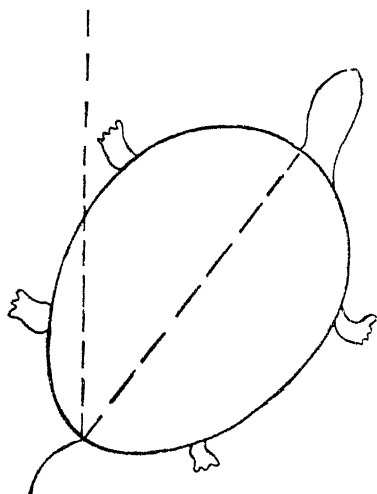


Fig. 10.

- (4) The lines A and B, (connecting "Ether of the Heart" with the outer ellipse or Golden Egg), and the figure of "Ether of the Heart," correspond roughly to the figure of a Tortoise, and would explain the idea of Vishnu incarnate as a Tortoise¹ (Fig. 10.)
- (5) Another incarnation of Vishnu is *Ksha* or Lightning, and would obviously refer to the "Lightning of the Heart," the first primal energy of life, as already pointed out².

1: Cf. SBr. VII, v, 1, 1. SBE. Vol. XLI, p. 389.

This Tortoise is that life-sap of these worlds which flowed away from them when plunged into the water :.....that tortoise thus is these worlds.

2. See p. 38, note 2.

Lightning, Thunder, and Rain: Water Personifying Prakṛiti.

The same idea may be expressed in terms of lightning, thunder and rain. The original energy of life is "Lightning" of the Heart (conceived as electric or super-electric), and when the Heart beats it is accompanied by sound or Thunder, moving in elliptical form; and this thunder is followed by Rain, even as it happens in the ordinary phenomenon of nature,—lightning followed by thunder, and thunder by rain. It is this "rain" which is conceived as Lotus, on which Brahmā is said to find himself seated; and this would explain the connection between Lotus and Water or Rain¹, and also show why Water is spoken of as the original energy of life, identified with Prakṛiti, out of which the universe issues forth².

Sun and Buddhi (Understanding, Reason, Intelligence).

As already explained, the Ancients regarded the Sun as the source of all manifest energy below; but they knew that there was the Unmanifest beyond it; and this Unmanifest was the Heart.

They knew that the Heart was the central energy of life; and that after the Heart came the Head or the energy of the Brain in a human being, and this they called Buddhi or highest Intelligence (Understanding or Reason)³. The Heart is unmanifest, and the Head manifest similarly, the Puruṣa of the Heart is unmanifest, and the Sun, next in order, manifest. Accordingly, Buddhi or the energy of the Head was personified

1. A number of Sanskrit names for Lotus are associated with Water, e. g., *Sarasi-jam*, born of the lake; *Jalo-jam*, born of water; *Ambho-jam*, born of celestial waters; *Ambu-jam*, born of water.

2. Cf. pp. 11, 22.

3. MBh. *Santi* P. XII, cciv, 11.

From the Soul (seated in the Heart) has originated the Understanding (Buddhi), and from the Understanding has originated the Mind.

in the Sun¹, and all the characteristics and properties of the Sun were ascribed to it—Heat, Light, and the source of all manifest energy in man.

Moon and Mind.

After Buddhi or Intelligence comes Mind in man; and as the Moon gets its light from the Sun, like the Mind from Buddhi, the Mind was personified in the Moon², and all the characteristics of the Moon were ascribed to it—its light, electric energy, creative power, changefulness, etc.

Sun and Moon: Their Relation to Manifest Life.

The Ancients knew that, though the Sun was the parent-source of all life made manifest below, the Moon had even a larger share in the actual creation of life for instance, the birth of the child was regulated by the Moon; so was the period of menstruation in women; and so the ebb and tide of waters, the cause of most changes of life. Accordingly, they came to the conclusion that the Moon played even a greater part in the creation of life than the Sun; and the fact that the energy of the Moon was regarded as electric, and the Heart was known to be characterised by a similar energy (super-electric), appeared to confirm that view. Accordingly, the energy of the Mind and the Heart were often identified; and this will explain why the Mind is sometimes spoken of as

1. MBh. *Sānti* P. XII, cccxxv, 3.

Heat lives within the head.

MBh. *Sānti* P. XII, ccciii, 18.

Buddhi is identified with *Hiranyagarbha*.

Ved. *Sut.* SBE. Vol. XXXVIII, p. 391.

Hiranyagarbha is identified with Brahman.

Chh. Up. III, xix, 1. SBE. Vol. I, p. 54.

Brahman is identified with the Sun.

Ved. *Hymns* SBE. Vol. XXXII, pp. 6, 10.

Hiranyagarbha is identified with the Sun.

2. SBr. VIII, i, 2, 7–8, SBE. Vol. XLIII, p. 11.

See Chap. IX, for explanation of Soma (Mind or Moon).

the original source of all manifest life¹. This would appear to explain why the Hindu Calendar is based on the motions of the Moon, though it is recognised that the Sun is the source of all energy below.

Seven Energies and the Solar System.

It has been said that the ancient Hindus believed that Buddhi is transformed into Mind, Mind into Ether, Ether into Air, Air into Fire, Fire into Water, and Water into Earth². It has further been said that they personified these seven energies,—Buddhi as Sun, Mind as Moon; and found the personification of the five elements in the planets of our Solar system,—Ether in Mars, Air in Mercury, Fire in Jupiter, Water in Venus, and Earth in Saturn. This will be explained in detail in the course of the following pages.

Our Planet Earth.

It is necessary to mention here that the ancient Hindus did not regard our Earth, on which we dwell, as identical with the element "Earth." Our Earth was rather conceived as a great receptacle of Life, containing the energy of all the five elements, from Ether to the element "Earth"; and as the energies of the Heart, Buddhi (Sun), and Mind (Moon), or

1. MBh. *Sānti* P. XII, clxxxii, 11.

There is a primeval Being, known by the name of Manas (Mind).

Ved. Sut. SBE. Vol. XXXIV, p. 175.

Mind chiefly abides in the Heart.

2. See note 1, p. 43; MBh. *Sānti* P. XII, cciv, 11; ccxxxii, 3-7.

Mind.....begins to create various kinds of objects by modification of itself. Ether first originates from it. Know that its property is Sound. From Ether, by modification, originates...Wind. It is said to possess the property of Touch.

From Wind, by modification, originates Light or Fire, possessing the attribute of Form.

From Light, by modification, originates Water, having Taste for its attribute. From Water originates Earth, having Smell for its attribute.

Super-electricity Heat, and Electricity, are made manifest in Ether, our planet is possessed of these energies as well. Accordingly, our Earth is a picture of manifest Prakṛiti, containing all the five elements, and the energies associated with Ether, *viz.* Super-electricity, Heat, and Electricity, or the energies of the Heart, Buddhi, and Mind¹.

The reason of the connection between the planet Earth and the element of that name is not far to seek. Of the energies composing our Earth, the topmost layer consists of the element "Earth;" below it is the region of the element Water; after it comes the region of Fire; there-after the region of Air (gases), below which is the region of Ether, with its magnetic energy etc. Accompanying this Ether and its properties, are the energies of Electricity, Heat and Super-electricity, associated with the Moon (Mind), Sun (Buddhi), and the central energy of the universal Heart. But as we see the element "Earth" only at the top of our planet, the two are identified. We shall deal with this idea again at a later stage.

Energies of Life and Systems of Hindu Thought.

It is hardly an exaggeration to state that the whole system of Hindu thought is based on a study of the Cell and an examination of the functions of the human Heart and the Head, and the properties of the elements from Ether to "Earth," and the conclusions derived from them. The idea of Puruṣa and Prakṛiti in the creation of life is derived from the two-fold character of the "super-electric" energy of the Heart, with its two-fold, positive and negative, aspect; the idea of the creative energy of Tapas² (Heat or meditation) is derived from Heat-energy of the brain or Buddhi; the idea of the creative energy of Desire (Kāma)³ is derived from the electric energy of the Mind, akin to the super-electric energy of the Heart; and the idea that all creatures are made after the likeness of their parents⁴ is derived from the magnetic

1. See Chap. IX, for explanation of Prithvī or our planet Earth.

2. RV. X, cxxix, 3; cxc, i, etc.

3. RV. X, cxxix, 4, Desire, the primal seed and germ of Mind.

4. MBh. Vana P. III, cclxxi, 45.

Cf. p. 41, note 1; p. 44,—Brahmā creates after himself.

properties of the element Ether in which all manifestation takes place¹. By a combination and co-relation of these ideas in respect of Buddhi, Mind, and Ether, we get the idea of the three *Gunas* or Qualities.

The Three *Gunas*.

In Hindu philosophy the *Gunas* are spoken of as qualities or attributes of matter; but in Sanskrit Grammar they stand for "modification or change" of vowels from one into another. It is commonly believed that there is little connection between the *Guna* of Grammar and the *Guna* of philosophy; but, as will hereafter be shown², the Sanskrit language and Sanskrit Grammar both owe their origin to the same complete and comprehensive system of thought which they embody. In that case there should be an inherent connection between the *Gunas* of Grammar and of philosophy. As already mentioned, *Guna* in Grammar means a "modification or change" in a vowel; and the original idea of *Guna* in philosophy also is the same.

It has been pointed out that, according to the Ancients, the prime energy of the Heart was super-electric; of Buddhi (Sun) Heat; of Mind (Moon) electric; and of Ether magnetic; and all of these were made manifest in Ether. Further, they held that all creation was the result of transformation or modification of one energy into another³, and this modification was three-fold: (1) from Heart-energy to Head-energy or from Super-electric energy into Heat; (2) from Head- or Buddhi-energy into Mind-energy, or from Heat to Electricity; and (3) from Mind-energy into Ether, or from Electricity into Magnetism. These three "modifications" or "changes" constitute the idea of the three *Gunas*; *Sattva* associated with the first, *Rajas* the second, and *Tamas* the third. Accordingly *Sattva* is a "*Guna*" or "modification" of Buddhi (Sun); *Rajas* of the Mind (Moon); and *Tamas* of Ether. From this it follows that

1. Chh. Up. VIII, xiv, 1, SBE. Vol. I, p. 143.

Ether is the revealer of all forms and names.

2. See Chap. VI.

3. See p. 49, note 2.

- (a) the Heart-energy is not subject to any *Guna* or change, for all modifications arise from it. It is the source of all *Gunas* or changes, and not subject to them.
- (b) *Sattva* refers to *Buddhi*, or *Tapas*, or Heat-energy; but inasmuch as *Buddhi* is the first manifestation of the Heart-energy, in the world of the manifest it often refers to the latter as well.
- (c) *Rajas* refers to Mind or Desire, or Electric energy.
- (d) *Tamas* refers to Ether or Magnetic energy, giving rise to manifest elliptical form.

Accordingly, the three *Gunas* are spoken of as "properties" of all substances, inasmuch as all things are subject to these modifications or changes.

Two Categories, Purushic and Prakritic.

In this connection it may be of interest to note that the seven manifest energies, from *Buddhi* to the element "Earth," may be grouped together into two categories, Purushic and Prakritic. As the Heart is the source of the energy of all life, and is characterised by electric or super-electric energy, all forms of life may be said to exist in a state of equilibrium by the attraction of their positive and negative particles or energies, as is found to be the case in all bodies made manifest below. Thus, the equilibrium between the seven manifest energies, *Buddhi*, Mind, Ether Air, Fire, Water, and "Earth," is effected by means of the odd numbers (*Buddhi*, Ether, Fire, and "Earth") being positive (Purushic), and the even numbers (Mind, Air, and Water) being negative (Prakritic). From this we shall see that the idea of *Guna* changes relates to "modification" or "change" from an energy in one group (Purushic or Prakritic) into another (Prakritic or Purushic)¹.

Hiranyagarbha or the Golden Egg: Creation of Manifest Life.

It has already been observed that the Ancients believed that the first primal energy of life is the "lightning of the

1. Cf. Chap. VI.

Heart," forming, by means of Sound, or Thunder, the "Ether of the Heart," the abode of the Supreme Purusha. Accordingly, as all substances assume an elliptical form in Ether, the first form of life is an ellipse or Egg.

Further, they believed that the Sun is the parent source of all manifest life below, and saw that the colour of the Sun is Gold; and Gold in the sacred works of the Hindus is often spoken of as representing the Sun¹.

By combining the two conceptions, *viz.* of an ellipse and gold, they conceived the idea of the Golden Egg or *Hiranyagarbha*, as the first manifest form of the primal energy of life. And inasmuch as all manifest life was conceived as partaking of the male and female energies in one form or another, the Golden Egg was conceived as both male and female, and as embodying the union of the two in one. Accordingly, it is sometimes identified with Purusha alone, sometimes with Prakṛiti alone, but more often with the union together of Purusha and Prakṛiti².

The Character of the Golden Egg.

Accordingly, the Golden Egg is conceived as the First-born³; as containing Brahmā, the eternal one, the invisible and subtle cause, the Entity and Non-entity (Sat and Asat, Purusha and Prakṛiti) together in one⁴. Sometimes Brahmā, the Creator, is identified with it⁵; sometimes it is identified with the supreme Female energy (Prakṛiti), and Brahman is conceived as arising out of it⁶. Again, it is identified with the supreme Male Creator⁷; and Brahman⁸, Prajapati⁸, Krishna⁹,

1. SBr. XII, iv, 4, 6, SBE. Vol. XLIV, p. 195.

2. See p. 23.

3. RV. X, cxxi, 1.

SBr. VII, iv, 1, 19, SBE. Vol. XLI, p. 368.

MBh. Adī P. I. i, 29-32; Śānti P. XII, ccciii, 18.

4. MBh. Adī P. I, i, 30-32.

5. Ved. Sut. SBE. Vol. XXXVIII, p. 391; Vol. XLVIII, pp. 748-750.

6. MBh. Śānti P. XII, cccxii, 3-4. Cf. p. 28, note 1.

7. Ved. Sut. SBE. Vol. XLVIII, p. 334.

8. SBr. VI, ii, 2, 5, SBE. Vol. XLI, p. 173.

9. MBh. Śānti P. XII, xli, 15.

Vishnu¹, and Mahadeva², are all called by the name Hiranyagarbha. Sometimes it is identified with Budhi³, symbolised by the Sun⁴, and regarded as the supreme manifest energy of life; and sometimes it is identified with Prakṛiti, issuing forth from the Supreme Male energy, Brahman⁵, or Vishnu¹. Altogether it will be found that it partakes of the character of both the Male and Female supreme energies of life (Purusha and Prakṛiti)⁶.

Thus, the Golden Egg expresses the relation between Purusha and Prakṛiti, the Male and Female energies of life; and out of the union or juxta-position of the two has been evolved the whole scheme of the manifestation of life according to the various systems of Hindu thought.

The Problem of the Golden Egg.

The whole problem is, therefore, reduced to an examination of Hiranyagarbha or the Golden Egg,—the meeting place of Purusha and Prakṛiti. Is it possible to distinguish between Purusha and Prakṛiti within the Golden Egg itself? What is the dividing line between them? If the two meet in the Egg, do they also continue to exist apart? and if they do, what respective places do they occupy? Is the Supreme Purusha within and also without the Golden Egg? and if so, what is his abiding place? Every egg has its rounded and pointed part. In what direction is the point of the Golden Egg situated?—east or west or north or south, or the intermediate directions? If all life is made manifest from the Golden Egg, what is the form of that life? How does it emanate? What are its parts? How does it evolve, live, and cease to be? These and various other questions, related to the problem of life and death, arise in connection with the Golden Egg; and the different systems of Hindu philosophy, science and religion constitute but an examination of and an answer to these questions.

1. MBh. Anu P. XIII, cxlix, 57.

2. MBh. Santi P. XII, cclxxxv, 18.

3. MBh. Santi P. XII, ccciii, 18.

4. Chh. Up. III, xix, 1, SBE. Vol. I, p. 54.

5. Ved. Sut. SBE. Vol. XXXVIII, p. 391; Vol. XLVIII, pp. 748-750.

6. Cf. p. 23; 28, note 2.

The Place of Purusha and Prakriti in the Golden Egg.

It has already been pointed out that the super-electro-magnetic current of the Eternal Heart of the universe flows from north to south and again from south to north, the former being positive (or Purushic) and the latter negative (or Prakritic). The place of Purusha in relation to Prakriti is, accordingly, to the north, and his energy flows from thence to the south; and the energy of Prakriti flows back from south to north¹. The course of the electro-magnetic energy of life may, further, be illustrated as follows :-

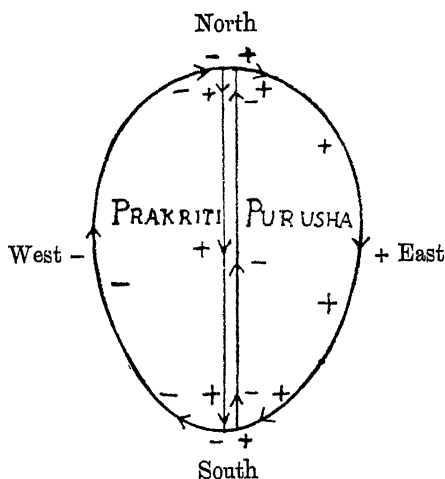


Fig. 11.

It will be noticed from the foregoing figure that

- (1) The current flows in two directions:-
 - (a) along the outside of the ellipse; and
 - (b) within the ellipse.
- (2) Along the outside of the ellipse, it flows from north to south, and again from south to north, like an electric current; the former being positive (or Purushic) and the latter negative (or Prakritic).

1. See p. 42; Fig. 8.

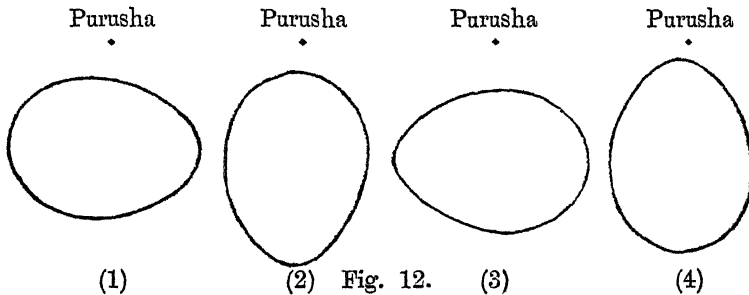
- (3) Within the ellipse, it corresponds to the magnetic current of the Sun in our planet Earth.
- (4) Within the ellipse, the Purushic or positive current is situated to the east or right of the Prakṛitic or negative current.

It has already been pointed out that the place of Purusha in relation to Prakṛiti is two-fold,—to the east and the north¹; it has now been shown that, *within* the Golden Egg, the place of Purusha is to the east or right side of Prakṛiti². It has also been pointed out that Purusha and Prakṛiti are conceived in two different ways—(1) separate, and (2) in union. When they are conceived as separate, Purusha is outside, and to the east or north of Prakṛiti; but when they are considered in union, Purusha has his place only to the right side or east of Prakṛiti, within the Golden Egg.

From this we shall be able to construct the various schemes of Hindu philosophy, expressed in different systems of thought and religion.

Place of Purusha and Prakṛiti outside each other.

It should, in this connection, be remembered that the pointed part of an egg corresponds to Ether, for it is from that side that an egg bursts forth, and it is in Ether that all life becomes manifest³. Bearing this in mind, let us assign different places to Purusha and Prakṛiti, representing the latter as the Golden Egg.



1. See p. 42.

2. Cf. SBr. VII, v, 1, 6. SBE. Vol. XLI, p. 391.
The male lies on the right side of the female.

3. Chh. Up. VII, xii, 1. SBE. Vol. I, p. 118.
In Ether everything is born.

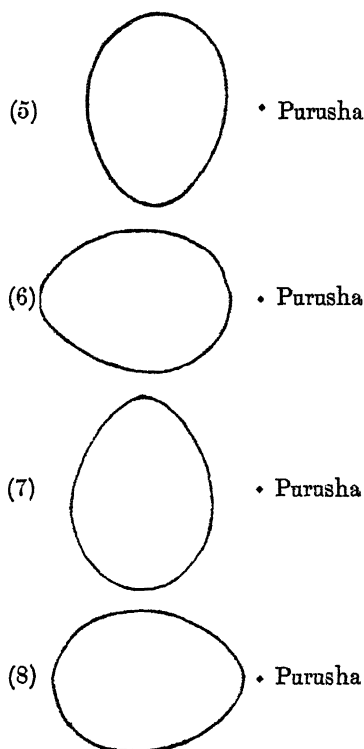


Fig. 13.

Eight Positions.

It will be noticed that there are eight possible positions of the Golden Egg in relation to Purusha. In one set of four, he is placed to the north of or above Prakṛiti (Fig. 12), and in the other set of four he is placed to the east or right side of Prakṛiti (Fig. 13); and in each of the positions of Prakṛiti, the pointed part of the Ovum or Egg (representing Ether) is placed to the east, south, west and north respectively. The idea of the pointed part, as already explained, is significant; it represents the side from which, as in the case of an ordinary egg, life becomes manifest; and so it corresponds to Ether, the first and chief of the elements¹.

1. See p. 56, note 3.

Other Positions.

We shall see later on that two out of these eight positions of Prakṛiti, in respect of Puruṣa¹, are impossible, for in them Puruṣa is represented as characterised by a lower energy than Prakṛiti, whereas Puruṣic energy can flow down only from the higher to the lower, as we find to be the case in an electric current. But in addition to the remaining six positions there can be a number of others, where the point of the Golden Egg is turned towards the intermediate directions, e.g. north-east, south-west, etc. But inasmuch as the east, west, south, and north are the four main directions, the problem of the manifestation of life is, for the most part, limited to them.

Three Points of View:

(1) Prakṛiti Creates without Puruṣa.

In this connection three points may be distinguished. In addition to the main positions of the Golden Egg in relation to Puruṣa, it is possible to conceive of Prakṛiti as creating without the existence of Puruṣa; that is to say, Prakṛiti or the Golden Egg may be conceived as the sole creator of life² (See Fig. 14, I).

(2) Puruṣa is a Mere Spectator.

Again, we may conceive of Puruṣa as a separate entity, but Prakṛiti may be regarded as the sole *direct* cause of creation, there being no actual union between them. Puruṣa, in this case, is conceived to be outside of Prakṛiti or the Golden Egg; but, by the mere fact of his neighbourhood, an electro-magnetic current is set up in Prakṛiti, which is thus enabled to create³. Prakṛiti, in this case, is conceived as the direct cause of creation, and Puruṣa as a mere Spectator or On-looker⁴.

1. Numbers 3 and 7.

2. Cf. A case of Parthenogenesis; see p. 21.

3. See Fig. 11; Fig. 14, II.

4. This may be compared to another case of Parthenogenesis, where the Ovum or female cell becomes creative when subjected to a change of temperature or environment. Heat, which gives rise to this change, is born of the Sun; and the Sun, symbolising Buddhi, the first manifest energy of life, is personified as Puruṣa. It will be noticed that the electro-magnetic current set up in the Golden Egg corresponds to that of the Sun in our planet Earth. (See p. 21; p. 34, note 3).

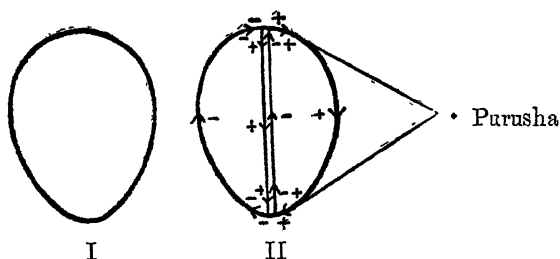


Fig. 14.

EXPLANATION.

- I. Prakriti is represented as the *sole* Creator, and there is no Purusha at all in this case.
- II. Prakriti is the sole *direct* Creator, but the Purusha exists outside of her. His nearness to Prakriti sets up an electro-magnetic current in her, by means of which she creates.

(3) Purusha is the Sole Creator.

Again, we may regard Purusha as the sole creator of life, and Prakriti herself as but a development and manifestation of him¹.

Purusha within Prakriti.

In connection with the relation of Purusha to Prakriti, we have so far conceived of them as separate entities, coming together for purposes of creation; and Purusha is given an independent place outside of Prakriti, either to the north or the east. But it is possible to conceive of him as *within* the Golden Egg itself; and in this case the two may either be conceived as united from the very beginning, inseparable and

1. See p. 21. Cf. Ency. Brit. Vol. 9, p. 316.

Ova (female cells) have the power of development, but are not able to exercise it in their normal surroundings. There is reason to believe that the same assertion may be made of spermatozoa (male cells). Phenomena of the nature of Parthenogenesis have never been observed in the male gamete (cell), but it has been suggested that the phenomenon of the so-called fertilization of an enucleated ovum is *in reality a case in which the male gamete...has obtained a nutritive environment which enables it to display its latent power of development.*

inseparate, or else Prakṛiti herself may be regarded as a development of Puruṣa (see Fig. 8). The abode of Puruṣa is the Heart; and when he is regarded as the sole creator, we get a case of Parthenogenesis, where the male may be conceived as creating without the female¹.

Different Ways of Considering the Manifestation of Life.

Thus, the manifestation of life may be considered from the following points of view² –

- (1) As due to the transformation of Prakṛiti alone, without the existence of Puruṣa.
- (2) * As due to the transformation of Prakṛiti alone, but where the Puruṣa exists and is a mere spectator or onlooker of Prakṛiti.
- (3) As arising out of the union of Puruṣa and Prakṛiti. In this case the Golden Egg is conceived as fertilised by the Supreme Puruṣa.
- (4) As due to the transformation of the Supreme Puruṣa himself as sole Creator. Prakṛiti, in this case, is conceived as but a development of Puruṣa, and he dwells in the Heart.

Nine Ways of Creation.

From this we see that there are nine possible ways of considering the problem of creation; six where Prakṛiti is “fertilised” by Puruṣa³; one where the latter is a mere spectator and Prakṛiti alone creates; one where Prakṛiti is conceived as the sole creator, without the existence of Puruṣa; and the ninth where the Supreme Puruṣa himself is the sole creator, dwelling in the Heart, and Prakṛiti is developed out of him.

1. See p. 59, note 1.

2. Cf. pp. 23–24; 26–37.

3. Out of the eight positions of the Golden Egg in relation to Puruṣa (Figs. 12 and 13), two (3 and 7) are impossible.

Different Systems of Hindu Philosophy: Three Main Divisions.

We are now in a position to consider the different systems of Hindu philosophy and Hindu religion.

It will be noticed that there are three main lines of thought in connection with the creation of life¹:—

- (1) that Life is created by Purusha alone;
- (2) that it is created out of the union together of Purusha and Prakṛiti;
- (3) that it is created by Prakṛiti alone.

These three main lines of thought give us the three main systems of Hindu philosophy,—Vedānta, Yoga and Sāṅkhya—corresponding to which there are three great systems of Hindu religion,—the religion of Viṣṇu or Kṛiṣṇa, the religion of Śiva or Mahādeva, and the religion of Brahmā, in after years associated with the name of Buddha; and these three constitute the great Hindu Triad or Trimūrti. It will be noticed that, according to the first, the Supreme Purusha is conceived as the sole Creator, and Prakṛiti herself is regarded as developed out of him²; according to the second there are two creators and not one,—Purusha and Prakṛiti, co-equal and co-extensive³; while according to the third Prakṛiti is conceived as the sole creator of life, and Brahmā is identified with the Golden Egg or Hiranyagarbha⁴. Indeed, in

1. See p. 23; p. 53, note 2.

2. Cf. MBh. Ann. P. XIII, cxlix,—Description of Viṣṇu as Universal Creator.

3. See p. 32, note 4.

MBh. Ann. P. XIII, xiv, 222.

See in the image of Mahādeva the marks of both the sexes. That God of gods.....shows in his form the marks of both the sexes as the one cause of the creation of the Universe.

4. See p. 28, note 1.

MBh. Sānti P. XII, cccxliii, 9.

From that Purusha, thus born of Tamas (Prakṛiti), came into existence the Being called Brahman.

Buddhism, which arose in after time, the idea of the Supreme Purusha is almost eliminated; while in the Sāṅkhya system, which is closely associated with Buddhism¹, he is practically reduced to a non-entity.

It may, in this connection, be of interest to note that these three lines of thought are also connected with the three Gunas,—Sattva, Rajas, and Tamas, or the three energies of Heat, Electricity and Magnetism, or the three great entities, Buddhi, Mind, and Ether. This idea will be developed in the course of these pages.

Two Aspects of the Problem: The Unmanifest and Manifest: Heart and Head.

As already pointed out, there are two aspects of the problem of creation; the one related to the Unmanifest and the other to the Manifest; the one to the Heart, and the other to the Head.

It has already been shown that the Ancients regarded the Sun as the source of all manifest life. Accordingly, the Supreme Creator, in his manifest form, is identified with the Sun; and the energy, corresponding to the Sun, was conceived to be Buddhi or Intelligence, centred in the Head. The Sun, Tapas or Heat, Buddhi and Head are, therefore, inter-connected².

It has further been pointed out that the Ancients regarded the Heart, the unmanifest, to be the source of all manifest energy; that the Eternal Heart, as well as the individual Heart, was the abode of the Supreme; and the "Lightning of the Heart" and "Ether of the Heart" were energies superior to the energy of the Sun (Tapas or Heat), the manifest form of the unmanifest Supreme Purusha³.

Again, it has been observed that, according to the Hindu system of thought, creation or destruction is nothing but a

1. Kapila is said to be the founder of the Sāṅkhya system; and Buddha, the reputed founder of Buddhism, was lord of Kapila-vastu (literally, subject-matter of Kapila).

2. Cf. pp. 41, 47.

3. Cf. p. 47.

transformation of one energy into another. When life is "created," the higher is transformed into the lower; and when life is "destroyed," the lower is transformed into the higher energy¹.

Thus we have two main lines of thought in regard to the problem of life: (1) in relation to the Manifest, and (2) in relation to the Unmanifest. The first gives us the system of the Number Seven, and the second the system of the Number Eight.

System of the Number Seven.

According to this system, life is considered in the light of the Manifest, as consisting of seven main divisions,—Buddhi, Mind, and the five elements,—Ether, Air, Fire, Water, and "Earth". Buddhi is regarded as the manifest source of all life: when it becomes creative, it is transformed into Mind; Mind is then transformed into Ether; Ether into Air; Air into Fire; Fire into Water; and Water into "Earth;" and so is life made complete².

System of the Number Eight.

In the system of the Number Eight the Unmanifest is taken into consideration, and regarded as the source of the Manifest, and the energy of all life.

As in the first system we considered Buddhi or the energy of the Head as the source of all manifest life, the Heart is conceived as the source of energy of the Head itself in this system.

Energy of the Heart.

The energy of the Heart is sometimes defined as Consciousness (Ahañkāra or I-ness³), sometimes as *Ātman* or Soul;

1. See p. 43, note 1; p. 49, note 2.

MBh. *Santi* P. XII, cccxiv, 15; cccxv, 2.

2. MBh, *Santi* P. XII, exciv, 1²; see p. 43, note 1; p. 49, note 2.

3. Egoism is also called 'Ahankāra,' but it should be distinguished from Heart-energy, called by the same name. Egoism, as 'Ahankāra,' is said to be born of Buddhi, and in the Yoga system of philosophy is called *Asmitā*; it is also spoken of as *Abh. mana*; whereas Buddhi itself is created out of Ahankāra conceived as Heart-energy.

and sometimes as MIND (different from the Mind as ordinarily understood), from the analogy of the Heart giving rise to a super-electric energy, and the Mind being characterised by an electric energy¹.

According to the system of the Number Eight, there are eight divisions of life—Heart-energy (Consciousness or Ahañkāra), Buddhi, Mind, and the five elements².

The Unmanifest.

The Unmanifest is the Heart and the Heart-energy. It is the ultimate source of life which, as already pointed out, may be regarded from three points of view,—(1) Purushic, (2) both Purushic and Prakṛitic, and (3) Prakṛitic³.

Accordingly, the following may be regarded as unmanifest—

- (1) Purusha; (2) Prakṛiti; (3) Heart and Heart-energy, conceived as Consciousness (or I-ness or Ahañkāra), *Ātman* or super-Mind.

Ātman.

As already explained, *Ātman* represents Heart-energy, and is said to abide in the heart of a living being⁴, even as the Supreme Purusha abides in the Heart of the Universe. It belongs to the unmanifest; and inasmuch as the Supreme Unmanifest may be conceived as Purusha, or Prakṛiti, or the union together of both, so is *Ātman*, when regarded from different points of view⁵. It is sometimes conceived as purely Purushic and identified with the Supreme⁶; sometimes it is

1. See p. 49, note 1.

2. Cf. BhG. VII, 4.

3. See p. 60, note 2.

4. See p. 35, note 3; SBr. III, viii, 3, 8, SBE. Vol. XXVI, p. 201.

Chh. Up. VIII, iii, 3, SBE. Vol. I, p. 129.

5. Svet. Up. V, 10, SBE. Vol. XV, p. 257: It is not woman, it is not man, nor is it neuter; whatever body it takes with that it is joined only.

6. Brih. Up. V, vi, 1-2. SBE. Vol. XV, p. 192. That person, under the form of *Mānas* (super-Mind) is within the heart.....He is the ruler of all..... Lightning (Heart-energy) is Brahman.

regarded as partaking of the characteristics of both the male and the female energy¹; and sometimes it is spoken of as purely material, *Bhutatman*, composed of the elements².

Atman Transformed into Buddhi.

In the process of creation, the higher energy is transformed into the lower. Accordingly, *Atman* gives rise to *Buddhi* or Intelligence³. Indeed, *Buddhi* (energy of the Head) is the first manifest form of *Atman*, and the two are often identified⁴.

Atman and Prana or Breath.

Atman is sometimes identified with Breath or *Prana*⁵. As will be shown in the following pages, Breath or Air in living beings is connected with both the heart- and head-energy⁶. The heart functions by means of breath; and so is *Prana* or Breath identified with *Atman* or Soul⁵ dwelling in the heart.

Buddhi.

Buddhi, or the energy of the Head, is the first highest manifest energy of life transformed out of the Heart³, and is symbolised by the Sun⁷. Its chief quality is serenity, certainty,

1. Cf. *Jivatman*, and the ideas conveyed by it.

Tait Up. II, ii-viii; III, x, 5, SBE. Vol. XV, pp. 55-62, 68.

The self which consists of food, breath, mind, understanding, and bliss.

2. *Mait-Br. Up.* III, 2, SBE. Vol. XV, p. 296.

3. See p. 47, note 3.

4. *MBh. Santi P.* XII, ccxlviii, 3.

5. See note 1 above. The self consists of Breath (*Prana*).

Ved. Sut. I, iv, 16, SBE. Vol. XXXIV, p. 270.

As the individual Soul is the support of the *prana*, it may itself be called *prana*.

6. *Kaush. Up.* III, 3-4, 8, SBE. Vol. I, pp. 294-299.

Prana alone is the conscious self (*Pragnatman*). What is *Prana*, that is *Pragna* (self-consciousness); what is *Pragna* (self-consciousness), that is *Prana*.....*Prana* is the self of *Pragna* (self-consciousness).

MBh. Santi P. XII, clxxv, 3.

Prana living within the head.

SBr. III, i, 3, 20, SBE. Vol. XXVI, p. 17.

There are seven vital airs of the head.

7. See p. 48, note 1.

peace¹; and it has all the characteristics of the Sun,—heat (Tapas), light, and creative power. As the first expression of the modification or transformation of the Heart-energy, it is subject to modification or *Gunās*².

Mind.

Buddhi is transformed into Mind³; and as soon as Mind comes into existence, it is transformed into Ether, the chief of the elements⁴. This corresponds to the transformation of electric into magnetic current, or the union of lightning with thunder or sound⁵.

Mind is personified by the Moon⁶, and partakes of all its characteristics. It owes its origin to Buddhi, as the Moon to the Sun; it is changing like the Moon; it is in direct contact with the elements even as the Moon is in the actual creation of life⁷; its energy is electric like that of the Moon, and it is transformed into magnetic energy even as the Moon creates the element Ether⁸.

Sun and Moon: Buddhi and Mind: Gold and Silver.

It has already been pointed out that Gold is a symbol of the Sun; similarly, Silver is a symbol of the Moon⁹. As the energy of the Sun is Heat, Gold of all metals is most sensitive to heat; and as the energy of the Moon is electric, Silver of all metals is most sensitive to electricity, being its best conductor. Again, gold is found to be pure and incorruptible, like the Sun; but, as soon as Mind (Moon) is created it is transformed into Ether¹⁰; that is, it is impossible to conceive

1. MBh. Asva. P. XIV, xliii, 34.

2. See p. 67, note 5.

3. See p. 47, note 3.

4. See p. 38, note 3.

5. See p. 38.

6. See p. 48, note 2.

7. See p. 48.

8. See pp. 42, 48.

9. SBr. XII, iv, 4, 7, SBE. Vol. XLIV, p. 196.

10. See p. 43, note 1.

of Mind in a perfectly pure state; and the same is the case with the metal silver, which can never be kept in a perfectly pure condition.

Difference between Atman and Buddhi.

The difference between *Atman* and *Buddhi* corresponds to that between the unmanifest and the manifest, between the Heart and the Head. The special characteristic of *Atman* is Consciousness¹; and as *Buddhi* is a manifest form of *Atman*, it has the characteristic of *Atman*, *viz.*, Consciousness, as well as its own, *viz.*, Intelligence or Discrimination, or Certainty or Peace².

As *Buddhi* is the manifest form of *Atman*, for practical purposes the two are identified³; and they live together in a state of union⁴.

Atman is not the result of any modification hence it is free from *Gunās* or modifications⁵; but *Buddhi* is the result of modification of *Atman* accordingly, *Buddhi* is subject to *Gunās*⁶. But, inasmuch as *Atman* and *Buddhi* are, for practical purposes, identified, *Atman* is also spoken of as *Sa-guṇa*⁶ (or possessed of *Gunās*), though he is really *Nir-guṇa*⁶ (or free from *Gunās*). In this respect he is like the Supreme *Puruṣa*, both free from and subject to *Māyā*, *Gunās*, and Action, and for the same reasons⁷. *Buddhi*, however, can be spoken of only as *Sa-guṇa* (or possessed of *Gunās*)⁸, and not as *Nir-guṇa* (or devoid of *Gunās*).

As the *Atman* partakes of the character of the Supreme *Puruṣa*, he is spoken of as a mere witness or spectator⁹, while

1. MBh. *Santi*, P. XII, clxxxvii, 27: See p. 65, note 6.

2. MBh. *Santi*, P. XII, cxciv, 13; Asva. P. XIV, xliii, 34.

3. MBh. *Santi* P. XII, ccxlviii, 3.

4. MBh. *Santi* P. XII, cxciv, 40; cclxxxvi, 37.

5. MBh. *Santi* P. XII, cxciv, 38; ccxlviii, 23; cclxxxvi, 37.

6. MBh. *Santi* P. XII, cccxvi, 2.

7. See p. 33, note 1.

8. MBh. *Santi* P. XII, ccxlviii, 6.

9. MBh. *Santi* P. XII, cciii, 2; cclxxxvi, 17.

Buddhi is regarded as the real actor and creator of life¹. The idea of *Atman* as a mere witness or spectator is based on the analogy of *Prakṛiti* alone being the actor and creator, and the Supreme *Puruṣa* a witness and spectator only².

Difference between Buddhi and Mind.

The difference between Buddhi and Mind is that, when Buddhi *desires* anything, it is called the Mind³. Further, it is said that "from the Unmanifest is the Soul, from Soul Buddhi, and from Buddhi Mind⁴;" and again, that "when Buddhi lives in the Mind, it is nothing but the Mind⁵."

The Mind is, therefore, but a modification or transformation of Buddhi; it possesses all the characteristics of Buddhi, and has a special one of its own,—that is, raising a doubt or asking a question⁶. Mind, coming into contact with the objects of the senses, raises a doubt with regard to them, and asks the question, "What, why, whence, or how, is this?" It is then the function of Buddhi to answer the question and thereby bring about certainty of knowledge and calmness of Mind⁷.

Buddhi is symbolised by the Sun, and Mind by the Moon; Buddhi by Heat, Mind by Electricity; Buddhi by Gold, and Mind by Silver; and the difference between them can best be understood in the light of the difference between the Sun and Moon, Heat and Electricity, and Gold and Silver. This idea has already been explained⁸.

Creation of the Five Elements.

It has already been pointed out that, as soon as the Mind is created, Ether is produced. Ether is then modified into Air;

1. MBh. *Sānti* P. XII, cxiv, 18.

2. See p. 34, note 3.

3. MBh. *Sānti* P. XII, cxiv, 20.

4. MBh. *Sānti* P. XII, cciv, 11.

5. MBh. *Sānti* P. XII, ccv, 16.

6. MBh. *Sānti* P. XII, cxiv, 13; cclxxxvi, 17.

7. See p. 66, note 1; MBh. *Sānti* P. XII, cclxxxvi, 17; *Asva*. P. XIV, xliii, 23-24, 34.

8. See p. 66.

Air into Fire; Fire into Water; and Water into "Earth;" and thus are the five elements created by transformation of one energy into another¹.

Properties of the Five Elements.

Each of these elements has its properties; and inasmuch as creation is the result of transformation of a higher energy into one lower in the scale, the latter has all the properties of the former².

Thus, the special property of Ether is Sound; of Air is Touch; of Fire Form; of Water Taste; and of "Earth" Smell³. These properties are called "subtle" elements, whereas the elements themselves are called "gross" elements⁴.

Thus, when Ether is transformed into Air, Air has not only its own special property, *viz.*, Touch, but Sound also. Similarly, Fire has its own property Form, as well as the properties of Air, *viz.*, Touch and Sound; and Water has its own property, Taste, as well as the preceding ones; and "Earth" has all of them—Smell, Taste, Form, Touch, and Sound⁵.

Gross and Subtle Elements.

There are two schools of thought in connection with the origin of the "gross" and "subtle" elements or the elements and their properties. One school⁵ holds that the Mind is transformed into Ether, and then arises the property of Ether, *viz.*, Sound. Then Ether is transformed into Air, and then arises the property of Air, *viz.*, Touch; and so on to "Earth". According to the other school, Mind is transformed first into Sound, the property of Ether, and then Sound is transformed into Ether; then Ether is transformed into Touch, the property of Air, and Touch is transformed into Air; and so on to the

1. MBh. *Santi* P. XII, exciv, 5. See p. 43, note 1.

2. MBh. *Santi* P. XII, ccxxxii, 8.

3. MBh. *Santi* P. XII, ccxxxii, 3-7. See p. 49, note 2.

4. Mait. Br. Up. III, ii, SBE. Vol. XV, p. 296.

5. MBh. *Santi* P. XII, ccxxxii, 3-7.

element "Earth". The second school of thought would appear to be more scientific; for, in connection with the propagation of an electric current (of the Heart as well as of the Mind), it has been pointed out that it is accompanied by Sound, and then it describes an elliptical path, associated with Ether¹. Accordingly, the property or "subtle" element precedes the "gross" element in the order of creation; and this applies not only to Ether but to all the elements, on the analogy that what is true in one case must be true in all.

Five Senses of Knowledge and Five of Action.

Corresponding to the five elements ("subtle" and "gross"), there are five senses of Knowledge and five of Action. The five senses of Knowledge are the Ears, Skin, Eyes, Tongue and Nose; and the five senses of Action are the Feet (or legs), Hands (or arms), Tongue (as an instrument of speech), the Organ of procreation, and the Organ of excretion².

Relation of Elements and Senses.

The relation of the elements and the corresponding senses may be expressed as follows:-

SUBTLE ELEMENTS	Sound	Touch	Form	Taste	Smell
GROSS ELEMENTS	Ether	Air	Fire	Water	"Earth"
SENSES OF KNOWLEDGE	Ears	Skin	Eyes	Tongue	Nose
SENSES OF ACTION	Feet	Hands	Tongue	Organ of crea- tion	Organ of excre- tion.

Entities of Life: Twentyfour Principles.

Thus, we have the following entities of life:-

1. See p. 43, note 1.

2. MBh. *Santi* P. XII, clxxxiv, 4-5, 26, xciv, 9-11; ccii, 4; ccx, 30-31; ccix, 20-21.

The ear, the skin, the two eyes, the tongue, and the nose are five organs of knowledge. The two feet, the anus, the organs of generation, the two arms, and speech (tongue) are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all things.

UNMANIFEST.

The Unmanifest is Purusha, Prakṛiti, or both.

MANIFEST.

The Manifest consists of the following:—

(1) Buddhi; (2) Mind; (3-7) the five “subtle” elements (8-12) the five “gross” elements; (13-17) the five senses of Knowledge; and (18-22) the five senses of Action.

Thus the unmanifest (Purusha and Prakṛiti) and the manifest make up twentyfour entities¹.

Twentyfive Principles: Twentysix Principles.

These twentyfour principles are sometimes increased to twentyfive², and sometimes to twentysix³; for when they are considered in relation to human beings, the addition of *Ātman* (individual soul) increases the number to twentyfive; and when the character of the individual soul is distinguished into Purushic and Prakṛitic (like that of the Supreme Soul), and a distinction is made between the twofold character of the *Jivatman* or individual soul into *Bhūtātman* (or elemental soul)⁴ and the Higher Self, the number is increased to twentysix.

Variety of Twentyfour Principles.

It has already been remarked that, according to one system of thought (*Saṅkhya*)⁵ the idea of the Supreme Purusha has

1. MBh. *Sānti* P. XII, ccciii, 29.

2. MBh. *Sānti* P. XII, ccciii, 38; cccvi 38; cccviii, 14, cccix, 25-26, 42; cccxxx, 47.

3. MBh. *Sānti* P. XII, cccvi, 39, cccix, 6-7, 20-22.

4. See p. 65, notes 1 and 2.

Mund. Up. III, i, 1. *Svet.* Up. IV, 6, SBE. Vol. XV, pp. 38, 251.

Two birds, inseparable friends, cling to the same tree. One of them eats the sweet fruit, the other looks on without eating.

5. See p. 61, note 4; p. 62, note 1.

been eliminated. As in this case the number of entities would be reduced to twenty-three, the total is made up by the addition of Ahañkāra or Egoism, arising out of Buddhi as a new modification of it¹. This Ahañkāra must be distinguished from Consciousness (Ahañkāra or I-ness), the special characteristic of the Supreme and individual Soul or Heart energy, even as super-MIND (the attribute of the Heart) must be distinguished from the ordinary Mind².

Arrangement of Various Entities.

These ideas, regarding the fundamental principles of life-manifestation, may now be arranged, for purposes of comparison, as follows, for the various systems of Hindu philosophy and religion are based on them:—

TWENTYFOUR (Two varieties)		TWENTYFIVE	TWENTYSIX
(A)	(B)		
Purusha		Purusha	Purusha
Prakṛiti	Prakṛiti	Prakṛiti	Prakṛiti
		Ātman	Jivatman
			Bhūtātman
Buddhi	Buddhi	Buddhi	Buddhi
	Egoism		
Mind	Mind	Mind	Mind
5 Subtle	5 Subtle	5 Subtle	5 Subtle
Elements	Elements	Elements	Elements
5 Gross	5 Gross	5 Gross	5 Gross
Elements	Elements	Elements	Elements
5 Senses of	5 Senses of	5 Senses of	5 Senses of
Knowledge	Knowledge	Knowledge	Knowledge
5 Senses of	5 Senses of	5 Senses of	5 Senses of
Action	Action	Action	Action
24	24	25	26

1. See p. 63, note 3.

MBh. *Santi* P. XII, cccxi, 17-18.

From Mahat (Buddhi) originates Ahankāra. From Ahankāra has originated the Mind.

2. See p. 64, note 1.

Simultaneous Creation of Ten Senses, Five of Knowledge and Five of Action.

In this connection it is necessary to bear in mind that the senses are said to have been created *simultaneously* from and with the Mind¹. This is important to remember, and leads to the following inferences .—

- (a) that the Mind is always associated with the senses¹ ; and
- (b) that Ether, into which the Mind is transformed, has a two-fold character², one related to the five senses of knowledge and the other to the five senses of action ; or, if knowledge be regarded as Purushic and Action Prakritic, Ether has a Purushic and a Prakritic aspect. It will be remembered that the electro-magnetic current of life breaks into positive and negative *simultaneously* at the point of Ether (See p. 55, Fig. 11).

Creation and Dissolution.

As creation is a process of transformation from a higher into a lower energy, the reverse of this, that is, a transformation from a lower into a higher energy is destruction. Thus, when life is made manifest, the Heart-energy is transformed into Buddhi, Buddhi into Mind, Mind into Ether, Ether into Air, Air into Fire, Fire into Water, and Water into "Earth." When the time comes for the dissolution of life, "Earth" is transformed into Water, Water into Fire, Fire into Air, Air into Ether, Ether into Mind, Mind into Buddhi, and Buddhi into the energy of the Heart, reversing the process of the creation of life³.

1. MBh. *Santi* P. XII, cccix, 34 ; ccciii, 26.

All the five organs of action and the five others of knowledge *exist simultaneously*, and *upon the union of the ten dwells the Mind* as the eleventh, and upon the Mind the Buddhi as the twelfth.

2. Cf. SBr. VIII, vi, 1, SBE. Vol. XLIII, pp. 97-104. See p. 38, note 4.

3. MBh. *Santi* P. XII, clxxxvii, 1 ; ccii, 1-2 ; cccxxiii.

Dwelling Place of the Departed.

It has already been explained that, according to the ancient Hindus, manifest life was characterised by electro-magnetic energy; and this energy is characterised by attraction and repulsion. Again, the attraction and repulsion of magnetic energy is limited, for the most part, to objects of like character.

Now when destruction takes place, life is dissolved into its component energies,—from “Earth” to the energy of the Heart. On the principle of attraction and repulsion, each energy set free is attracted to its unlike, that is, to the same energy with an opposite “polarity;”—the disintegrated elements to the corresponding integrated elements; disintegrated Mind to integrated Mind; disintegrated Buddhi to integrated Buddhi; and disintegrated Heart to integrated Heart.

Now, it has been said that the Moon symbolises the Mind; the Sun Buddhi; and the Supreme unmanifest Purusha the energy of the Heart. Accordingly, when the body is dissolved, the disintegrated elements go to the corresponding integrated elements; the disintegrated Mind to the Moon; disintegrated Buddhi to the Sun; the *Atman* or Heart-energy to the Supreme Eternal¹.

Thus, if the individual being, whose body is dissolved, is absorbed in the thoughts of the elements at the time of his death, that is, if he is at the element-stage of life attractions, he goes to the elements or *Bhūtas*, and becomes a spirit or a ghost². Similarly, if he is at the Mind-stage, he goes to the Moon; if he is at the Buddhi-stage, he goes to the Sun; and if he is at the Heart-stage, he goes to the Supreme.

Systems of Hindu Philosophy: Positions of the Golden Egg.

It has been stated that the various systems of Hindu philosophy and religion can be understood in the light of the

1. MBh. *Santi* P. XII, cccxxiii, 4–18. Chh. Up. IV, xv, 5; V, x, 1: Kaush. Up. I, 2; Prasna Up. I, 9–10. SBE. Vol. I, pp. 68, 80, 273; Vol. XV, pp. 272–273.

Cf. BhG. VIII, 24–28.

2. Cf. BhG. IX, 25.

different positions of the Golden Egg with reference to that of Purusha, placed to the north or the east,—and in connection with the threefold manifest energies of life, Heat, Electricity, and Magnetism¹.

Let us now examine the question. It has been said that there are eight possible positions of the Golden Egg in relation to Purusha. The point of the Golden Egg is turned to the four cardinal directions, east, south, west and north. With the Purusha placed to the north of, or above, Prakṛiti or the Golden Egg, we get one set of four relations between Purusha and Prakṛiti; and with the Purusha placed to the right side or east of Prakṛiti, we get another set of four relations subsisting between them, making eight².

It has, further, been observed that all energy flows down from a higher to a lower one, when life becomes manifest, and we find that this is so in the case of Heat and Electric energy in the physical world. In the present case it is conceived as flowing down from Purusha to the Golden Egg or Prakṛiti. Accordingly, Purusha must be conceived as one degree higher than the side of the Golden Egg placed nearest to him, to which his energy must flow down.

Further, all creation becomes manifest from the pointed side of the Golden Egg or Prakṛiti, and Purusha must be at least one degree higher than that; that is, inasmuch as the pointed side of the Egg represents Ether³, Mind, being one degree above Ether, is the lowest creative energy associated with Purusha.

Again, it should be borne in mind that all life is characterised by the super-electric energy of the Heart, which is akin to electric energy; and as in the physical world an electric current flows in the direction of the hands of the clock, so must it be with the super-electric energy of the Supreme Purusha. Thus, the energy of Purusha flows down to Prakṛiti or the Golden Egg from north to east, thence to south, thence to west and north in order.

1. See pp. 61–62.

2. See Figs. 12 and 13, pp. 56–57.

3. See p. 56, note 3.

Let us now consider the eight possible positions of the Golden Egg in relation to Purusha. We have first of all to relate the Egg to the four cardinal directions, east, west, south, and north. In this connection we know that the order of creation is from Buddhi to the element "Earth," and that the pointed side of the Egg represents Ether. From this it is obvious that the rounded side represents Buddhi, and Mind lies on the nearest side of Buddhi in the direction of the hands of the clock. Thus, if we place the point of the Egg downwards, representing the south,—as the current of life flows from north to south in the direction of the hands of the clock, we have Buddhi to the north, Mind to the right side or east, Ether to the south, and Air to the west. The other elements, Fire, Water and "Earth" would be arranged after Air in order. If the point of the Egg is placed to the east, we shall get Buddhi to the west, Mind to the north, Ether to the east and Air to the south. Similarly if the pointed side is placed to the west, we shall have Buddhi to the east, Mind to the south, Ether to the west, and Air to the north. Again, if the pointed side be placed to the north, we get Buddhi to the south, Mind to the west, Ether to the north, and Air to the east.

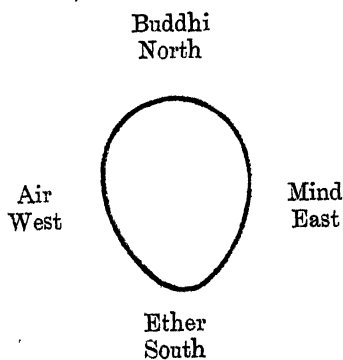


Fig. 15.

As Purusha is one degree higher than the point of the Golden Egg opposite to him, each of the positions (See Figs. 12 and 13) represents him as follows:—

- (1) Buddhi, as he faces Mind.
- (2) Greater-than-Buddhi, as he faces Buddhi.
- (3) Ether, as he faces Air.

- (4) Mind, as he faces Ether.
- (5) Buddhi, as he faces Mind.
- (6) Greater-than-Buddhi, as he faces Buddhi.
- (7) Ether, as he faces Air;
- (8) Mind, as he faces Ether.

Personification of Ways of Creation.

Inasmuch as the Supreme Purusha may be regarded as either greater than or co-equal with, but in no case less than, Prakṛiti, out of these eight positions, 3 and 7 are impossible; for Purusha is represented in both as Ether, and his energy is to flow down to Buddhi in each case, which is impossible. As will be shown in a subsequent chapter (IX) the remaining six positions of the Golden Egg are personified in the sacred works of the Hindus as Agni, Vishṇu, Rudra, Indra, Varuṇa, and Soma¹ respectively.

It has already been pointed out² that, in addition to these six, there are three more ways of creation, making in all a total of nine.

It will further be shown³ that Prakṛiti creating alone, without the existence of Purusha, (Fig. 14, I) was personified as Vṛitra; and inasmuch as this was regarded as a very incorrect point of view, Vṛitra had to be "killed" by every deity who could conceivably represent a more correct aspect of the truth. The eighth position of the Golden Egg, (Fig. 14, II) dividing the Universe into two equal parts (even as is our Earth under the electro-magnetic energy of the Sun), was personified as "Heaven and Earth," or "Dyava-Prithvi" in the Vedas⁴.

The ninth way of creation, with the Supreme Purusha seated *within* Prakṛiti, in the Heart⁴, was personified as Vayu in the Vedas⁵, and as Kṛishṇa⁶ in the subsequent sacred works of the Hindus.

1. Soma is also spoken of as regent of the northern region (AV. XII, iii, 58); hence he may be represented by No. 4 as well. It will be noticed that in each case of Nos. 4 and 8, Purusha is represented as Mind, personified by Soma, identified with the Moon.

2. See p. 60.

3. Chap. IX.

4. See Fig. 8, p. 44.

Theories of Creation in the Light of the Energies of Life: Heat, Electricity, and Magnetism.

It is possible now to consider the creative energies of life in terms of the great manifest energies,—Heat, Electricity, and Magnetism. We have seen that there are nine ways of looking at the creation of life. In one the Supreme Purusha is unmanifest, dwelling *within* the Golden Egg or Prakriti; in one he is regarded as non-existent; and in the remaining seven he is conceived as manifest.

We have seen¹ that the idea of the Supreme Purusha, in his manifest form, relates to the following energies; (1) Higher than-Buddhi; (2) Buddhi; (3) Mind; (4) Ether. These may be regarded as the Purushic or creative energies of life.

Now, it has been pointed out that the energy higher than Buddhi is the energy of the Heart, which may be regarded as super-electric, and is often referred to as "Lightning of the Heart"². The other three energies are Buddhi, Mind, and Ether; and they are characterised by the energies of Heat, Electricity, and Magnetism respectively.

But it has been said that the energy of the Heart (greater than Buddhi) is unmanifest. Accordingly, when we are referring energies to the manifest universe, the Heart-energy has, for practical purposes, to be identified with Buddhi; even as for the same reason *Atman* and Buddhi are identified³. Thus the four creative energies of life are reduced to three, when we examine them in the light of the manifest universe; and they are Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism respectively.

Creative Energies of Life in the Light of Gunas.

It has already been stated that the three *Gunas* refer to the modifications or changes that take place when the original

1. See pp. 76-77, eight ways of representing Purusha.

2. Cf. MBh. *Santi* P. XII, ccxvii, 26.

The Highest Divinity which has been described to be like a flash of lightning.

3. See p. 65, note 4.

Heart-energy is transformed into Heat, Electricity and Magnetism. Accordingly, the energies of Buddhi, Mind, and Ether, and the changes that they undergo, are represented by the three *Gunās*, *Sattva*, *Rajas*, and *Tamas*. Buddhi in action or change is represented by *Sattva*; Mind in action or change by *Rajas*; and Ether in action or change by *Tamas*¹.

Vedic Gods and Creative Energies: The Three *Gunās*.

It has been stated that the various aspects of the creative energies of life have been personified in the Vedas as Agni, Vishṇu, Rudra, Indra, Varuṇa, Soma, Vṛitra, "Heaven and Earth," and Vāyu. Inasmuch as, again, as these energies are considered in the light of the three *Gunās*, the Vedas, which consist of hymns of praise in honour of the gods, may be said to deal with the three *Gunās*².

Three Main Systems of Hindu Philosophy.

It has been observed that corresponding to the three manifest energies of creative life,—Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism, or *Sattva*, *Rajas*, and *Tamas*,—we have three main systems of Hindu philosophy, Vedānta, Yoga, and Sāṅkhya, and three main systems of Hindu religion in India, of Vishṇu or Kṛishṇa, of Śiva or Mahādeva, and the religion associated with the name of Brahmā or Buddha³.

Inter-related Systems of Thought.

Before we go on to consider the different systems of Hindu philosophy and religion, it is necessary to remember that, in their original conception, they represent inter-related lines of thought rather than rival schools, as in later times they came to be. We have further to bear in mind that the *Sūtras* or Aphorisms of Kapila⁴ or Patañjali⁵ or the authors of the

1. See pp. 51–52.

2. Cf. BhG. II, 45.

3. See p. 61.

4. Author of the *Sāṅkhya* system.

5. Author of the *Yoga* system.

system of Vedānta¹, as at present understood, came much later in time, although they embody a great deal of original, ancient thought on the subject.

Three Gunas: Their Form.

To revert to the idea of the three Gunas: It has been said that they are related to the three systems of Hindu philosophy,—Sattva to Vedānta, Rajas to Yoga, and Tamas to Saṅkhya. Further, it has been said that the idea of the Gunas of philosophy and of grammar is the same². In the light of this, the conception of the three Gunas, as modifications of Prakṛiti or the Golden Egg may be represented as follows —

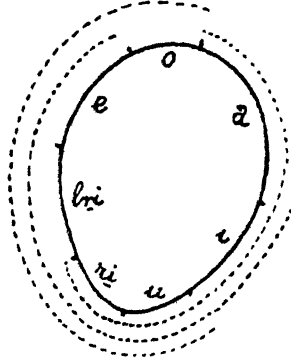


Fig. 16.

EXPLANATION: In the Sanskrit alphabet the vowels represent the energies of the nucleus, and the consonants of the cytoplasm³. Each vowel represents an energy of life, a long vowel being similar to the short one. Thus *a*, short or long, stands for Buddhi, *i* for Mind, *u* for Purushic Ether, *ri* for Prakritic Ether, *li* for Air, *e* for Fire, and *o* for Water. There are seven vowels, representing seven energies; and as there are two aspects of Ether, Purushic and Prakritic⁴, the last vowel *o* represents Water. This implies that the last energy of the Nucleus is Water and not the element "Earth"; and would explain why Water is conceived as the original cause of life⁵.

The lines of Gunas in the above figure correspond to the Guna-changes according to Sanskrit Grammar, where the guna of *ri* is said to be *ar*, that is, *ri* is connected with *a*; of *i* is said to be *e*; and of *u* is *o*.

1. Jaimini and Bādarāyana.

2. See p. 51. See Chap. VI.

3. See pp. 24–25.

4. See p. 38, note 4.

5. See p. 22, note 3.

Guṇa Lines.

From the figure of the three Guṇas we find that

- (a) Sattva extends from *a* to *ri*, Rajas from *i* to *e*, and Tamas from *u* to *o*;
- (b) Sattva is, for the most part Purushic, as it lies on the right side of the Golden Egg; and the right side is Purushic and the left Prakṛitic¹;
- (c) Rajas partakes of both Purushic and Prakṛitic energies, being partly on the right and partly on the left side of the Golden Egg; and
- (d) Tamas is, for the most part, Prakṛitic, lying on the left side of the Golden Egg.

Further, we notice that all the three Guṇas meet in the region of Ether, from *u* to *ri*. Again we see that each Guṇa partakes of the characteristics of the remaining two in some degree; and that Rajas does this most of all. Finally, all the three Guṇas are possessed of both Purushic and Prakṛitic energies to more or less extent.

Three Guṇas and Three Systems of Philosophy.

It has been observed that the three Guṇas correspond to the three main systems of Hindu philosophy,—Sattva to Vedānta, Rajas to Yoga, and Tamas to Sāṅkhya. If this be correct, the three systems of Hindu philosophy should have the following characteristics :—

- (1) According to Sattva Puruṣa alone should be the Supreme Creator, one without a second, and Prakṛiti but a manifestation or modification of him; for we notice in the figure of Sattva that the Prakṛitic energy is represented only by Ether (*ri*), and the rest is all Purushic.

Corresponding to this we find that in the system of Vedānta Puruṣa alone is conceived as the Supreme Creator, and Prakṛiti is but a manifestation or modification of him².

1. See pp. 42, 52, note 2.

2. MBh. Anu. P. XIII, cxlix.

Ved. Sū. SBE. Vol. XXXIV, p. 15.

- (2) According to Rajas Purusha and Prakṛiti, together and in equal partnership, should be the creators of life; for we notice that, in the figure of Rajas, both the Purushic and Prakṛitic energies are almost equally represented and are equally important.

Corresponding to this we find that in the Yoga system the Universe is conceived as having been created by Purusha and Prakṛiti together, as co-extensive and co-eternal¹.

- (3) According to Tamas Prakṛiti alone should be the creator of life; or, if there is a Purusha, he can have little to do with the actual work of creation and can be dispensed with; for we notice in the figure of Tamas that the Purushic energy is represented only by Ether (*u*), and the rest is all Prakṛitic.

Corresponding to this we find in the Sāṅkhya system that the Universe is conceived as having been created by Prakṛiti alone; and if there is a Purusha, he has little to do with the actual work of creation, is a mere onlooker and spectator, and can be dispensed with².

1. Ved. Sūt. SBE. Vol. XXXIV, pp. 298, 434-443.

Both the Sāṅkhya and Yoga systems maintain duality and do not discern the unity of the self.....

According to Yoga system the Lord acts as the ruler of Prakṛiti.

Cf. Yoga-Sūtras, I, 23-24; MBh. Sānti P. XII, ccci, 3, where the existence of Isvara or Supreme Purusha is affirmed according to the Yoga system.

See p. 29, note 1.

2. Sāṅkhya Darsana, V, 2.

By accepting the idea of the existence of God (Isvara), no fruit can be obtained.

San-Kar. XIX.

It follows that Purusha (meaning individual soul in the context) is witness, solitary, bystander, spectator, and passive.

The question of the Supreme Creator as Purusha or Isvara does not arise in the Sāṅkhya system; and even the individual soul is spoken of as an onlooker or spectator. Accordingly, even if we may not deny the existence of Isvara, he can only be regarded as an onlooker and spectator like the individual soul.

Thus, according to Vedānta Purusha alone, without a second, is regarded as the Supreme Creator of life; according to the Yoga system there are two creators and not one. Purusha and Prakṛiti, who act together and are co-equal and co-eternal partners in the creation of manifest life; while according to the Sāṅkhya system, Prakṛiti alone, without a second, is the supreme creator of life; or, if there is a Purusha, he is a mere spectator or on-looker of the work done by Prakṛiti¹.

Three Aspects of each System of Philosophy.

All systems of Hindu philosophy may be looked at from three points of view. It has been said that each of them corresponds to the idea of a great energy of life. Vedānta to Buddhi or Heat; Yoga to Mind or Electricity; and Sāṅkhya to Ether or Magnetic energy. Now, each of these energies may be considered from three points of view: (1) in itself (manifest); (2) in relation to the energy higher than itself (unmanifest); and (3) in relation to the energy lower than itself (manifest). Thus, Buddhi may be considered manifest in itself, as Buddhi; or it may be considered in relation to an unmanifest energy higher than itself, *viz.* the Heart-energy; or it may be considered in relation to a manifest energy lower than itself, *viz.* Mind. In the same way we may regard Mind and Ether. Similarly Vedānta has a threefold aspect; and so Yoga and Sāṅkhya. It will be noticed that at least one aspect of each (Mind) is common to all; that two aspects of Vedānta are common to two of Yoga; and two of Yoga are common to two of Sāṅkhya. The whole idea may be represented as follows:—

VEDĀNTA	Heart-energy	BUDDHI	Mind		
YOGA		Buddhi	MIND	Ether	
SĀṆKHYA			Mind	ETHER	Ether
				(Purushic)	(Prakṛitic)

1. In the Mahābhārata (*Santi* P. XII, cccxvii) and Bhagavad Gītā (V, 4-5) Sāṅkhya and Yoga systems are identified. This is due to the fact that, as will presently be explained, two aspects of the one are common to two aspects of the other. Further, we have the Electricity or Mind-idea at the foundation of the Yoga system, and the Ether or Magnetic-idea at the foundation of the Sāṅkhya system (See p. 51); and both of them are characterised by "duality," the former by positive and negative aspects, and the latter by north and south poles.

We are now in a position to consider the three main systems of Hindu philosophy.

VEDĀNTA PHILOSOPHY.

Vedānta.

According to this system of thought, the whole Universe, including Prakṛiti, is conceived as having been evolved out of the Supreme Puruṣa alone¹. The energies of life, according to it, are as follows, the higher being transformed into one lower in the scale² :-

- (1) Puruṣa ;
- (2) Prakṛiti ;
- (3) *Ātman* ;
- (4) *Bhūtātman* or Elemental self ;
- (5) Buddhi ;
- (6) Mind ;
- (7-11) Five subtle elements ;
- (12-16) Five gross elements ;
- (17-21) Five senses of Knowledge ;
- (22-26) Five senses of Action.

In this system we have a complete set of Puruṣhic and Prakṛitic energies, all evolved out of one Supreme Eternal. They may be arranged as follows :-

PURUSHIC	PRAKRITIC
Puruṣa	Prakṛiti
<i>Ātman</i>	<i>Bhūtātman</i>
Buddhi	Mind
Five subtle elements	Five gross elements
Five senses of Knowledge	Five senses of Action
13	13

1. See p. 59, note 1 ; p. 81, note 2.

2. See p. 71.

Character of the Supreme Purusha.

The character of the Supreme Purusha has already been described; and, in this system, inasmuch as he is related to the unmanifest energy of the Heart, he is regarded as possessed of "Lightning of the Heart"¹. As "Lightning" or electricity is characterised by a dual aspect, positive and negative, or Purushic and Prakṛitic, we get from this the idea of the union of Purusha and Prakṛiti, from which all universe is made manifest². Further, the Supreme Purusha has Buddhi for his first manifest energy, and Buddhi or Sun is characterised by Tapas or Heat, which, unlike Electricity, is devoid of a dual aspect; accordingly, in his first manifest form the Supreme Purusha in this system is conceived as the sole creator, devoid of all duality, one without a second, and the creator of Prakṛiti herself.

Further, this system is connected also with the Mind, the energy lower than Buddhi; and Mind has many characteristics of the original Heart-energy to which it is akin³.

It is in the light of these three aspects of the question, *viz.* in connection with Heart-energy, Buddhi, and Mind, that we have to study the Vedānta system of thought, and also its corresponding religion, associated with the name of Viṣṇu or Kṛiṣṇa; and it is in the light of these that we have to understand the "incarnations" of Viṣṇu⁴, and the stories of *Ramayana* and *Mahabharata*. The latter will be examined in detail in due course.

Purusha, Prakṛiti, and Maya.

It has been said that the Supreme Purusha in this system of thought is regarded as the Creator of Prakṛiti herself; and

1. MBh. *Santi* P. XII, cxxvii, 26.

The Highest Divinity which has been described to be like a flash of lightning and which is indestructible.

See p. 38, note 2.

2. See pp. 37-38.

3. See p. 49, note 1.

4. Cf. p. 45, note 2; p. 46, note 1.

Prakṛiti is characterised by *Maya*¹, which, in its original conception, is not illusion but a creative energy of life; and so Puruṣa is characterised by *Maya*² too, being the creator of Prakṛiti. For the same reason he is characterised by action³, which is associated with *Maya*. Indeed, there is nothing which cannot be attributed to the Supreme Puruṣa in this system of thought, because he is conceived as the creator of everything in the universe.

From another point of view, however, the Supreme Puruṣa, even in this system, is devoid of all attributes, devoid of *Maya* and Action too⁴; for since he alone, without a second, is the true reality, and all things, being created out of him, are again merged into him at the time of dissolution⁴, he alone remains, unchanging, and eternal; and so is above all attributes, free, unaffected, undisturbed. If one might compare small things with great, even as Radium gives out the energies of Heat and Electricity, without itself undergoing appreciable change, even so may the Puruṣa be regarded as giving out unremitting energy of life without himself undergoing or being affected by any change.

Maya in Vedānta.

The idea of *Maya* is so often associated with the system of Vedānta, that it needs to be examined in some detail. It should, in this connection, be borne in mind that the system of Vedānta, as understood at this day, is largely post-Vedic, though the original ideas are Vedic in character; and for a true conception of it we have to go to the original sacred works and not later commentaries, however learned they might be.

Maya is commonly understood to be Illusion or Delusion or both; but the original conception is something very different. The present-day idea of *Maya* as Illusion or Delusion is of

1. See p. 36, note 6.

2. See p. 33, note 1.

3. See p. 33, note 2.

4. Cf. BhG, VIII, 18.

comparatively recent years, and is due to a misunderstanding of the original conception as well as to a substitution of the secondary for the essential idea¹.

Original Idea of *Maya*.

Maya, in its original sense, is conceived as a creative energy, ascribed to Prakṛiti², resulting in the manifestation of life, action and change. But, inasmuch as Prakṛiti herself is conceived as created out of Puruṣa in the system of Vedānta, the Supreme Puruṣa himself is characterised by this energy; and so he is spoken of in the Bhagavad Gita and other sacred works of the Hindus as characterised by *Maya*, creating the universe thereby and engaging in all actions himself³.

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1. Ved Sūt. SBE. Vol. XXXIV, Introd. p. xvi-xvii.

With reference to the *Maya* doctrine one important *Sūtra* has yet to be considered, the only one in which the term *Maya* itself occurs, viz. III, 2, 3. According to *Saṅkara* the *Sūtra* signifies that the environments of the dreaming world are not real but *Maya*, i.e. unsubstantial illusion, because they do not fully manifest the character of real objects. *Ramaṇuja* gives a different explanation of the term *Maya*, but in judging of *Saṅkara*'s views we may for the time accept *Saṅkara*'s own interpretation. Now, from the latter it clearly follows that if the objects seen in dreams are to be called *Maya*, i.e. illusion, because not evincing the characteristics of reality, the objective world surrounding the waking soul must not be called *Maya*. But that the world perceived by waking men is *Maya*, even in a higher sense than the world presented to the dreaming consciousness, is an undoubted tenet of the *Saṅkara* Vedānta; and the *Sūtra* (III, 2, 3) therefore proves that either *Baḍarayana* (the author of the *Sūtras*) did not hold the doctrine of the illusory character of the world, or else that, if after all he did hold that doctrine, he used the term *Maya* in a sense altogether different from that in which *Saṅkara* employs it. If, on the other hand we, with *Ramaṇuja*, understand the word *Maya* to denote a wonderful thing, the *Sūtra* of course has no bearing whatever on the doctrine of *Maya* in its later technical sense.

2. See p. 36, note 6.
3. See p. 33, note 1.

How the Misunderstanding Arose.

But, while the original idea of *Maya* is one of creative energy, it is not difficult to understand how it came to be regarded as an Illusion. It is noteworthy that this idea of *Maya* as an Illusion is specially connected with Buddhism¹; and its association with Vedānta is mainly due to Sankaracharya², the great commentator and religious teacher of comparatively recent years. But this idea of *Maya* was rejected even by Ramanuja³, another great teacher of Vedānta; and it would appear as if Sankaracharya, having to combat the doctrines of Buddhism, had to speak in the language of the times, and could not go back to the original conception of *Maya* as a creative energy of life.

Maya in Buddhism.

It has already been observed that Buddhism has its roots in the Sāṅkhya system of thought, and the association of Lord Buddha, the accepted founder of that faith, with Kapila-vastu (lit. the subject-matter of Kapila, the teacher of the Sāṅkhya system), is significant⁴, and *Maya* in the Sāṅkhya system is identified with Prakṛiti⁵, while the name of the mother of Buddha is *Maya* too⁶. But, though it is sometimes denied that Buddhism has any connection with the conception of *Maya* as an illusion⁷, it is undoubted that Buddhism teaches that there is an eternal flux or change of everything that exists in the universe⁸, and that is at the foundation of the conception of *Maya* as an illusion. Further, Buddhism teaches the theory of Nescience or universal Nothingness⁹, and there is no

1. See *Maya* in Buddhism. below.

2. See p. 87, note 1.

3. Ved. Sut. SBE. Vol. XXXIV, lxi; see p. 87, note 1.

4. See p. 62, note 1.

5. Ved. Sut. SBE. Vol. XXXIV, xciii.

6. Buddhacharita, SBE. Vol. XLIX (i), pp. 3-5, 7.

7. Milinda, SBE. Vol. XXXVI, p. 141.

8. Ved. Sut. SBE. Vol. XXXIV, p. 403.

9. Ved. Sut. SBE. Vol. XLVIII, p. 514.

distinction between *Maya* and Nescience¹. Thus, there cannot be the slightest doubt that the doctrine of *Maya* is closely associated with the teachings of Buddhism.

Maya in the Sāṅkhya System.

Now, according to the Sāṅkhya system the universe is conceived as created by Prakṛiti alone; or, if there is a Purusha, he has little to do with the actual work of creation, and is a mere onlooker and spectator of the work done by Prakṛiti. It is obvious, therefore, that Prakṛiti in this system is characterised by *Maya* or active, creative energy; and it has already been pointed out that *Maya* is identified with Prakṛiti of the Sāṅkhyas².

Prakṛiti and the Individual Soul.

While Buddhism and the Sāṅkhya system agree in the main with regard to the idea of *Maya*, they hold different views with regard to the existence of the soul. The Bauddhas do not admit the existence of any permanent intelligent being, such as either an enjoying soul or a ruling Lord³; while the Sāṅkhya holds that, whether there is a Supreme Soul or Purusha or not, each living being consists of an individual self or soul, and so there are innumerable souls in the universe, each distinct from the other.⁴ All these souls are chained to Prakṛiti⁵, which has created them either by herself or in association with the Supreme Purusha as a mere onlooker and spectator, and the end of each is freedom from the bonds of Prakṛiti⁶ which is the womb of pain. In this respect, however, both the Sāṅkhya system and Buddhism agree, for the chief aim of life according to the teachings of Buddhism also is to escape from old age, disease, and death⁷.

1. Ved. Sut. SBE. Vol. XLVIII, p. 441.

2. Ved. Sut. SBE. Vol. XXXIV, Introd. p. xciii.

3. *Ibid.* p. 403. SBE. Vol. XLVIII, p. 516. Jaina Sut. SBE. Vol. XLV, p. 399.

4. Ved. Sut. SBE. Vol. XXXIV, p. 295.

San. Kar. XVIII.

5. San. Kar. XXI.

6. *Ibid.* LVI-LIX.

7. Buddhacharita, SBE. Vol. XLIX (i), p. 27-35, etc.

How to Secure Freedom of the Soul.

Thus, the chief aim of life is to secure freedom from the bonds of Prakṛiti. If the individual soul has been created by Prakṛiti alone and the Supreme Purusha does not exist, there can be no freedom for the individual soul, for he cannot make himself free from his creator. But if there is a Supreme Soul, whose presence even as a spectator is necessary for purposes of creation, each individual soul can be released from the bonds of Prakṛiti only when he frees himself from her, and becomes, like the Supreme Purusha himself, a mere onlooker and spectator of her work. And as Prakṛiti is characterised by *Maya* and its counterpart, Action, an individual soul must shake himself free from both in order to be released from the bonds of Prakṛiti. This is done when he has seen her in all her manifestations, and their further association is unnecessary; when Prakṛiti has nothing to show, and he has nothing to see¹. This is according to the Sāṅkhya system of thought.

Maya as Flux or Change: Action as Cause of Change.

It has been observed that, according to Buddhism, the chief aim of life is to escape from old age, disease, sorrow, and death. But the essence of all sorrow, suffering and pain, disease and death is flux or change. Were there no change, were life unchanging, permanent and everlasting, all these evils would cease. This change is the result of Action, for there can be no action without change; and no one can rest even for an instant without performing action². This is also the character of *Maya* and the three *Gunās*; they all imply modification or change from one condition to another, to which all life is subject. Thus, in order to escape from sorrow and death, the individual soul must escape from *Maya* and action, the two essential characteristics of Prakṛiti.

Maya as an Illusion.

It is now easy to understand how *Maya* came to be regarded as an Illusion. An illusion is an image of unreality and a condition of life which is subject to unceasing change from one state to another, cannot be regarded as permanent or

1. *San. Kar.* LIX-LXI; LXIII.

2. *BhG.* III, 5.

real, however much it might appear to be so. Its apparent sameness (as in the case of a person answering to a certain name for a considerable time) was regarded as an illusion of the mind, an image of unreality ; for, being subject to change, it could never be the same for any two conceivable moments of time. Thus *Maya* came to be regarded as an Illusion and all Action as bondage.

Real and Original Meaning of *Maya*.

It has already been pointed out¹ that the real, original teaching of Vedānta in regard to *Maya* is very different. It is conceived as a creative energy, and the Supreme Purusha himself is characterised by it, for it is his own creation, and he himself takes part in Action, which is his own creation too. Yet with all these energies of change born of him, he is ever the same².

YOGA PHILOSOPHY.

Yoga System.

It has been said that this system corresponds to *Rajas Guna* ; and an examination of the diagram of the *Gunās* will show that *Rajas*, more than any other *Guna*, partakes of the energy of all the three *Gunās*. Further, we notice that its line extends to both the right and the left side, or the Purushic and Prakṛitic aspects of the Golden Egg. It has also been pointed out that *Rajas* is Mind-energy which is electric, characterised by a positive and a negative aspect ; but, as in an electric current the flow of energy is from a higher to a lower potential, and as here it is from Purushic to Prakṛitic side, Purusha is regarded as higher than and superior to Prakṛiti.

Accordingly, we note the following characteristics in the Yoga system of philosophy :—

- (1) All life is created by two energies, Purusha and Prakṛiti, who are co-extensive and co-eternal partners in the manifestation of life.

1. See p. 87, notes 2 and 3.

2. See p. 33, notes 1 and 2.

- (2) Purusha is greater than Prakṛiti, but he cannot create without her.
- (4) All manifestations of life partake of the character of both Purusha and Prakṛiti.

Two Aspects of Yoga Philosophy.

The Yoga system may be examined from two points of view. It is characterised by Mind-energy, and the Mind may be examined with reference to (1) Buddhi, and (2) the five senses. The Yoga system is, therefore, connected with Buddhi on the one hand and the five senses on the other; and as Buddhi is greater than the senses and is characterised by peace, while the senses are characterised by activity, one aspect of the Yoga system, and its corresponding religion, is related to peace, born of withdrawing oneself into Buddhi, and the other to activity and power, born of the association of the Mind with the senses¹.

Energies of Life According to Yoga System.

According to this system the following are the energies of life:—

- (1) Purusha;
- (2) Prakṛiti;
- (3) Jivatman (illustrating the union of Purusha and Prakṛiti);
- (4) Buddhi;
- (5) Mind;
- (6–10) Five subtle elements;
- (11–15) Five gross elements;
- (16–20) Five senses of Knowledge;
- (21–25) Five senses of Action.

Total 25.

1. MBh. Drona P. VII, cciii, 105.

Compare two aspects of Mahādeva-religion, based on the Yoga system, (1) connected with Siva, the happy and auspicious, and (2) connected with Rudra the terrible. See Chap. IX for interpretation of Rudra.

Difference Between Vedānta and Yoga.

It will be noticed that the apparent difference between the energies of life according to Vedānta and Yoga systems is, that in the former *Ātman* and *Jīva* are separate, whereas in the latter they are combined into one. This difference is not merely accidental; it is fundamental. In the Vedānta the *Jīva*, or the elemental self born within each individual, is conceived as created out of *Ātman* or the higher self as his modification, and is ultimately merged in the latter, as *Prakṛiti* into *Puruṣa*. In the Yoga, on the other hand, the *Jīva* and *Ātman* are united together inseparably like the positive and negative currents of electricity.

Further, in the Vedānta there is only One without a second, the Supreme *Puruṣa*, and all that is in the manifest universe has been evolved out of him, and will merge into him again; while according to the Yoga system, *Prakṛiti* is co-extensive and co-eternal with the Supreme *Puruṣa*, and he cannot create anything without her. According to the Vedānta, there is One and he becomes Two, and the Two become many; whereas according to Yoga there are Two from the beginning and they become many.

Again, it has been observed that the first manifest form of the energy of the Supreme Creator is *Buddhi* in Vedānta, while it is *Mind* in Yoga. It has, in this connection, been remarked that *Buddhi* is characterised by Heat (*Tapas*), like the Sun; while *Mind* is characterised by Electricity (*Kāma*, Desire), like the Moon. Now it may be pointed out that Heat is single and uniform, while Electricity has a twofold character, positive and negative. Accordingly Vedānta, which has *Buddhi* for its first manifest energy of the Supreme, is based on a single energy, *Puruṣa*; while Yoga, which has *Mind* for its first energy of life, is based on a dual energy, *Puruṣa* and *Prakṛiti*, co-extensive and co-eternal.

But, while there is this difference between the Vedānta and Yoga systems, there is a fundamental unity between them; for the Vedānta is ultimately based upon the idea of Heart-energy as the fountain source of all life; and the Mind-energy,

upon which the Yoga is founded, is similar in character to the energy of the Heart. Accordingly the unity between the two systems is deeper than their difference.

Yoga Philosophy and its Corresponding Religion.

It has been said that each system of thought has a corresponding system of religion to illustrate it; and that in the case of Yoga the system of religion is associated with Siva or Mahadeva.

Male and Female Divinities.

A study of the religious systems of the Hindus will show that each male divine incarnation is, except in the case of Lord Buddha when he renounced the world, accompanied by a female divinity. This corresponds to the idea of the universe as created out of the union of Purusha and Prakṛiti, or the male and female energies. In the Vedānta system Prakṛiti is conceived as created out of Purusha; and then in union with her he creates the universe¹. In the Yoga the two are co-eternal from the very beginning. The reason why the Lord Buddha is separated from his consort is not far to seek. Buddhism, with which the lord of Kapila-vastu is associated, is intended to indicate, not so much the creative energies of life as the means of freedom from its sorrow and death; and this, according to the Sāṅkhya system and its associated religion, Buddhism, can be achieved only by the renunciation of Prakṛiti (*Maya*, Action etc.) herself². Accordingly, Lord Buddha must

1. Cf. RV, I, clxiv, 33.

This will explain the marriage of Prajapati with his own daughter (SBr. I, vii, 4, SBE. Vol. XII, p. 209). Prajapati is the Supreme Purusha and his daughter is Prakṛiti, created out of him. She is then to be united with him, as Prakṛiti with Purusha, for purposes of creation. The explanation of Manu's marriage with his daughter *Ida* (SBr. I, viii, 1, SBE. Vol. XII, p. 218-219) is the same. See Chap. IX for interpretation of *Ida* as Prakṛiti.

2. See pp. 89-91.

renounce his own *Prakṛiti*, his wife, in order to attain to highest freedom.

It has been observed that the Yoga system of philosophy is related to the Mahādeva system of religion, according to which the union of Purusha and *Prakṛiti* is represented in a very special and obvious manner by means of the *Lingam* or the Phallic emblem, indicating that the male and female are always together from the very beginning of life, and together they make it manifest¹.

SANKHYA PHILOSOPHY².

Sankhya System: Purusha and Prakṛiti.

As has already been observed, the Sāṅkhya system has Tamas for its *Guna*, Ether for its element, and Magnetic energy for its creative power. And as Ether has a twofold character, Purushic and *Prakṛitic*, and a magnet its north and south poles, one of which may be regarded as Purushic and the other *Prakṛitic*, this system conceives of the union of Purusha and *Prakṛiti* as the basis of the origin of life, even as the Yoga does. But whereas in the Yoga system the two are co-eternal, and Purusha, like the higher potential of electricity, is regarded as greater than *Prakṛiti*, in the Sāṅkhya system Purusha is conceived as having been created out of *Prakṛiti* herself; or, if he is co-eternal with her, he is either but an equal of *Prakṛiti*, like the two magnetic poles of Ether, or else a mere spectator and onlooker of her work. Accordingly, *Prakṛiti* is the real creator of life in this system³; and inasmuch as Tamas *Guna*

1. See p. 61, note 3.

Cf. MBh. Drona P. VII, cciii, and Anu. P. XIII, xiv for a description of Mahādeva.

2. The Sankhya and Yoga systems are described in detail in the Mahābhārata in the *Santi Parva*, XII, ccxxvi; ccci; cccli; ccclii; cccliii; ccclvi; ccclvii; ccclviii; ccclix; ccclxv-ccclxvii; ccclxix. See *Vedānta*, *Yoga*, and *Sankhya Sūtras* and *Sankhya-Kārika*, for the three systems of Hindu Philosophy.

3. *San. Kar.* III, XXII.

is associated with this scheme of thought, Tamas is identified with Prakṛiti herself.

Real Meaning of Tamas.

The real meaning of Tamas is often misunderstood. It is generally conceived as Darkness, Ignorance, Delusion, and regarded as possessed of all the ugly attributes ascribed to it in the Bhagavad Gita¹. But the original idea of Tamas is very different. We are told in the Mahābhārata² that

“The Sruti declares³, ‘Day was not. Night was not. Aught was not. Naught was not. *In the beginning there was only Tamas.*’

It (Tamas) was the form of the universe; and it is the night of Narayana of universal form. *This is the meaning of the word Tamas.*”

Thus we see that Tamas is conceived as Prakṛiti or the night of Narayana (day being regarded as Puruṣa⁴), out of which, according to the Sāṅkhya system, the whole universe is brought into being.

Sāṅkhya System and Ether or Magnetic Energy.

It has been said that the Sāṅkhya system is based on Ether or Tamas Guṇa; and as Ether is characterised by electro-magnetic energy, this, according to it, is the creative energy of life. In the realm of the Unmanifest, the Ether of the Sāṅkhya is “Ether of the Heart⁵,” while in the realm of the Manifest it is the element of that name. The energy of the former is super-electro-magnetic, while the latter is characterised by electro-magnetic energy.

1. Chaps. XIV–XVIII.

2. *Sānti* P. XII, ccxliii, 7–8.

3. *RV.* X, cxxix, 1–3.

4. See p. 42, note 2.

5. See p. 39.

Form of Magnetic Energy.

The form of this magnetic energy has already been explained (See Fig. 11, p. 55; Fig. 14, p. 59). It will be noticed that, according to this conception, either there is no Supreme Purusha at all, or he is but a mere spectator and onlooker of Prakṛiti, who alone creates.

Defect in the Sāṅkhya System.

It is obvious that the idea of the electro-magnetic energy of the universe, upon which the Sāṅkhya system is based, is incomplete and defective; for the electro-magnetic energy postulates the pre-existence of the electric energy, which this theory ignores. In the Yoga system we have to consider the electric, and in the Vedānta the super-electric energy of life; and both these systems have, accordingly, a deeper foundation of truth.

Two Aspects of Sāṅkhya System.

It has already been pointed out that every system of thought may be examined from three points of view, one unmanifest and the remaining two manifest. Thus the Sāṅkhya has a twofold aspect in the realm of the manifest, the one related to Purushic and the other to Prakṛitic Ether¹. According to the one the Supreme Purusha is given a nominal place as a spectator and onlooker, while according to the second his very existence is denied².

But, whatever the scientific and philosophical value of Agnosticism, it is easy enough to show that it is difficult if not impossible to *deny* altogether the existence of the Supreme Purusha; and so the Sāṅkhya system, as taught by Kapila, is careful not to *deny* his existence; it only holds that *by accepting it no purpose can be served*³. It may be of interest to note that Buddhism too which follows the line of thought of Kalipa in

1. See p. 83.

2. See p. 71, note 5.

3. *San. Dar.* V, 2.

this respect, accepts the same position¹, and it is Jainism alone that definitely denies the existence of the Supreme Purusha².

The other aspect of the *Sāṅkhya* system, according to which the Supreme Purusha has a place as a spectator or onlooker, cannot be lightly dismissed³; and even the individual soul is regarded in the same light in this system of thought⁴.

Sāṅkhya and Vedānta.

It will be noticed that the *Sāṅkhya* and *Vedānta* systems are fundamentally opposed to each other. According to the one the Supreme Purusha either does not exist, or, if he does, has a nominal place as a mere spectator of life; whereas according to *Vedānta*, the Supreme Purusha is the sole creator, and *Prakṛiti* herself is created out of him. The two systems correspond to two cases of Parthenogenesis, as has already been explained⁵.

But, as has already been pointed out⁶, the three systems of Hindu philosophy are not exclusive of one another; and both the *Sāṅkhya* and *Vedānta* meet in the region of the Mind,—the unmanifest energy of the one, and the lower manifest energy of the other.

Sāṅkhya and Yoga.

The connection between the *Sāṅkhya* and *Yoga* systems is a yet closer one. It has already been pointed out⁶ that two aspects of the one are common to two of the other; accordingly the two systems are often identified⁷. They meet in the regions of Mind and Purushic Ether; hence, where the *Sāṅkhya* system is founded on *Prakṛitic* Ether and denies the

1. Buddhist Suttas, SBE. Vol. XI, p. 142.

2. Ved. Sūt. SBE. Vol. XLVIII, p. 516.

3. See p. 58, note 4.

4. See p. 82, note 2.

5. See pp. 21, 59.

6. See p. 83.

7. BhG, V, 4.

very existence of the Supreme Purusha, it has nothing in common with the Yoga system; but where it is based on Purushic Ether or Mind, and assigns a place, however nominal, to him, it is connected with the Yoga system of thought.

Vedānta, Yoga, and Sāṅkhya : War of the Mahābhārata.

Thus we see that there is a fundamental connection between the three systems of thought¹; yet, in many ways, they are as definitely opposed. It may be of interest to mention, in this connection, that the "story" of the Mahābhārata is not a history or a tale of romance, but a pictorial representation of the three great systems of Hindu philosophy, their agreement and difference, connection and conflict. The "story" will be examined in detail in due course; and it is enough to mention here that the final "battle" of Kurukshetra is but a contest between the system of Vedānta on the one hand, and the systems of Yoga and Sāṅkhya on the other.

Significance on the Number Eighteen.

In this connection it might be mentioned that the relation of the three systems, in their manifest form, is expressed by the number Eighteen; for Vedānta has Buddhi for its first manifest energy, Yoga has Mind, and Sāṅkhya Purushic Ether¹; and Buddhi consists of *seven* energies, itself, Mind, and the five elements; Mind of *six*; and Purushic Ether of *five*; making a total of *eighteen*². This is the explanation of the eighteen days of "battle" between the contending forces; eighteen Akshauhini's or divisions of armies they brought into the field; eighteen Parvas or sections of the Mahābhārata; eighteen chapters of the Bhagavad Gita; and this also the significance of the eighteen Purāṇas of the Hindus. All of them refer to the three energies of life, Buddhi, Mind, and Ether, or Heat, Electricity, and Magnetism; the three Guṇas, Sattva, Rajas, and Tamas; the three systems of philosophy, Vedānta, Yoga, and Sāṅkhya; and the three religions, of

1. See p. 83.

2. In connection with their unmanifest form, this relation is expressed by the number 21; for the three systems have Heart-energy, Buddhi, and Mind respectively for their supreme unmanifest source (see p. 83), and these consist of eight, seven, and six energies respectively, making a total of 21.

Vishnu, Mahadeva and Brahma, all of which are connected with one another.

The contest between Vedānta on the one hand and the two remaining systems of thought on the other, is further indicated in the Mahābhārata by assigning to the Pandavas *seven* Akshauhini's or divisions, and to the Kauravas *eleven*; and the number seven stands for Buddhi, while eleven is made up of six and five, representing the union of Mind and Ether, or the corresponding systems of philosophy and religion¹.

Energies of Life According to Sāṅkhya.

We may now enumerate the energies of life according to the Sāṅkhya system². They are (1) Prakṛiti or Pradhāna; (2) Buddhi or Mahat; (3) Ahaṅkāra or Abhimāna (or Egoism); (4) Mind; (5-9) five Subtle Elements (10-14) five Gross Elements; (15-19) five Senses of Knowledge; (20-24) five Senses of Action.

It will be noticed that there is no place for the Supreme Puruṣa in this list; and if one is given to him as an onlooker or spectator only, the number of energies, as in the Yoga system, will increase to twentyfive. Further, we see that there is a new energy. Ahaṅkāra or Egoism, conceived as a modification of Buddhi. This Ahaṅkāra must be distinguished from Consciousness or I-ness, characteristic of the individual as well as the Supreme Puruṣa³. As this system affirms the existence of the individual soul⁴, and could not conceive of it in the same manner as either the Vedānta or Yoga, an inferior type of soul was conceived in association with Egoism or Ahaṅkāra created out of Buddhi. In both the Vedānta and Yoga systems, on the other hand, the individual soul always ranks higher than Buddhi and corresponds in

1. The literal meaning of *Akshauhini* is *Aksha-vahini* or "bearer of Aksha" (See Monier-William's Dictionary, p. 4); and one of the several meanings of the word *Aksha* is "knowledge." *Akshauhini*, accordingly, means not the division of an army, but "the bearer, vehicle, or branch of knowledge."

2. *San. Kar.* XXII-XXVI.

3. See p. 63, note 3.

4. *San. Kar.* XVII.

character to the Supreme Soul. It may be of interest to note that in the Yoga-sūtras or aphorisms of Patanjali, the word for Egoism is *Asmita*¹ (I-ness), obviously to distinguish it from *Ahaṅkāra* of the *Sāṅkhya* system, and prevent confusion of thought.

Prakṛiti and Individual Soul in Sāṅkhya.

The relation of the individual soul to Prakṛiti in this system has already been examined. The *Sāṅkhya* affirms the existence of the individual soul², and conceives of a multitude of souls, each distinct from the other³. He is a witness and a bystander, a passive spectator of the work of Prakṛiti⁴; and it is only by reason of union with her, that he appears to be an agent, whereas it is the *Guṇas* that act⁵. The union of the individual soul with Prakṛiti exists for his contemplation of her⁶, and the manifestation of Prakṛiti, from *Buddhi* to the five elements is meant for the deliverance of each soul⁷. It is the duty of Prakṛiti to liberate the soul from her bonds⁸; and, as a dancer, having exhibited herself to the spectators, desists from the dance, even so does Prakṛiti desist, having manifested herself to the soul⁹. Having once been seen, Prakṛiti does not again expose herself to the gaze of the soul¹⁰. He desists because he has seen her; she does so because she has been seen; and in their union there is no further motive for creation¹¹; and so is the individual soul made free.

1. I, i, 17. See p. 63, note 3.

2. *San. Kar.* XVII

3. *Ibid.* XVIII

4. *Ibid.* XIX

5. *Ibid.* XX

6. *Ibid.* XXI

7. *Ibid.* LVI

8. *Ibid.* LVII-LVIII

9. *Ibid.* LIX

10. *Ibid.* LXI

11. *Ibid.* LXVI

Summary of Conclusions.

Thus we have traced the origin of all life to the idea of the Cell, generalised into *Brahmanā*; and seen how the universe is conceived as made manifest in different ways, out of Purusha alone, or Prakṛiti alone, or the union together of both. The ideas of Science have been woven into different schemes of Philosophy and Religion, but with one single system of thought at the foundation of them all. We have understood the character of Purusha, Prakṛiti, Soul, Buddhi, Mind, and the five elements; and have seen how the three different ways of manifestation of life have developed into three systems of Hindu philosophy,—Vedānta, Yoga, and Sāṅkhya—and three systems of Hindu religion,—of Vishnu or Krishna, of Mahādeva, and of Brahmā, associated in after years with the name of Buddha¹. These again have been connected with the three Gunas,—Sattva, Rajas, and Tamas, and the three great energies of life made manifest below,—Heat, Electricity, and Magnetism. This is the substance of the great systems of Hindu thought².

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1. See p. 61. Cf. Milinda, SBE. Vol. XXXVI, p. 41: Gods and men adopted Buddhist Dhamma after Brahmā had adopted it.
Sutta-Nipata, SBE. Vol. X. (ii), p. 84; Buddhacharita, SBE. Vol. XLIX (i) p. 104; Buddha compared with Brahmā.
Fo-sho-hing-tsan-king, SBE. Vol. XIX, p. 193; Brahmā established by Buddha.
 2. There are in all six systems of Hindu philosophy, viz. (1) *Purva Mimamsa* by Jaimini, (2) *Uttara Mimamsa* by *Bādarāyana*, (3) *Nyaya* by Gotama, (4) *Vaisesika* by *Kanada*, (5) *Sankhya* by *Kapila*, and (6) *Yoga* by *Patanjali*. Out of these the first two constitute the system of *Vedānta*; and two more, *Yoga* and *Sankhya*, have been described. The remaining two are not principal but derived systems of thought, and do not need any special treatment.

CHAPTER IV.

THE GOLDEN EGG AND THE UNIVERSE

Let us revert to the conception of *Hiranyagarbha* or the Golden Egg or *Brahmanda*, out of which the whole Universe is said to have been evolved. It is, as has already been pointed out¹, a combination of the idea of the Cell and the Sun, and the whole problem of life, as understood by the ancient Hindus, is a problem of the Golden Egg. It is regarded as the image of the manifest, though yet undeveloped Universe; and whatever the difference of opinion regarding the final, ultimate energy of life, whether *Purusha* or *Prakṛiti*, or else the union together of both, the Golden Egg is the meeting place of all the forces of life. It is sometimes identified with *Prakṛiti*, exclusive of *Purusha*, but is more often conceived as representing the union of the two. We have seen in connection with the Ovum that its form is the same whether it is conjugated with the male germ or not²; and as *Brahmanda* is the universal Ovum, its form will be the same whether we regard it as merely *Prakṛitic* or else the union together of both *Purusha* and *Prakṛiti*. We should, therefore, be able to explain the essence of all Hindu thought,—science, philosophy, and religion—in the light of *Brahmanda* or the Golden Egg.

Golden Egg and Manifestation of Life: Its Correct Position.

It has already been pointed out³ that there are nine possible ways in which life is made manifest out of the Golden

1. Cf. pp. 44-46; 52-60.

2. See p. 18.

3. See, p. 60.

Egg; and while considering the question we placed its pointed side towards the four cardinal directions, east, south, west, and north. But the ancients came to the conclusion that, while there could be innumerable positions of the Golden Egg corresponding to the points of the compass, the most correct one was like that of a "Bowl, with its mouth inclined and bottom upward, in which are seated the Seven Rishis¹,"—the former referring obviously to its inclined position, with the pointed side downwards, and the latter to the seven divisions of life, from Buddhi to the element "Earth," as has already been explained. The whole idea may be illustrated as follows—

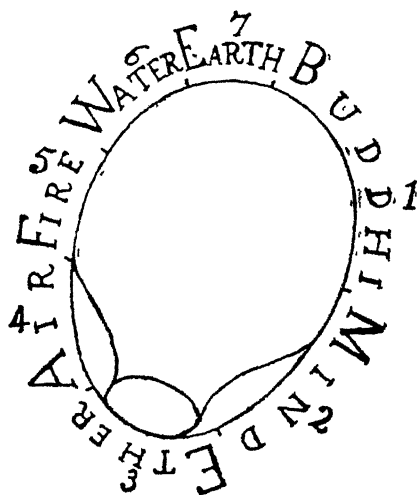


Fig. 17.

It will be noticed that the "bowl with its mouth inclined and bottom upward" is an ellipse or Egg, corresponding to the inclination of the axis of our planet Earth or, what is called in Astronomy, the obliquity of the Ecliptic (an angle of twentythree degrees and a half made by the intersection of the path of the Earth with that of the Sun); and it is this that produces the changes of day and night as well as the seasons of the year, and explains a number of other phenomena of the heavenly bodies. It will be shown in a subsequent chapter (IX) how the idea of Vishnu as ruler of the Dhruva (North Pole) region

1. AV. X, viii, 9.

refers to the same inclined position of the universe; and as Vishnu is conceived as a perfect manifestation of the Supreme Purusha, the most correct position of the universe is expressed by this inclination.

Seven Rishis and Seven Energies.

The quotation from the Atharva Veda refers to Seven Rishis seated in the Bowl; and it has already been pointed out that seven principal energies arise from the Golden Egg, *viz.* Buddhi, Mind, and the five elements. But as we have related the "inclined mouth" of the Bowl to the inclined position of the Earth, it might well be suggested that, inasmuch as the whole idea is considered in the light of Astronomy, the Seven Rishis should refer to the seven members of the Solar system, in which case the seven principal energies, from Buddhi to the element "Earth" should be connected with the latter too.

The Solar System.

The force of this argument cannot be denied; for if the ancients knew Astronomy enough to understand the inclination of the axis of the Earth and the obliquity of the ecliptic, they must have known a great deal about the Solar system too, and the whole science of Hindu Astronomy and Astrology bears out this assumption. It is, therefore, reasonable to conclude that the Solar system, with its seven principal members, is closely connected with the seven principal energies of life¹.

Solar System and Ether.

In this connection it may be observed that, according to modern Astronomy, the Solar system is characterised by perpetual and elliptical motion. Accordingly, it is situated in Ether which, as has already been explained², is characterised by this motion. Again, as has been pointed out³, Ether is of two kinds, the unmanifest Ether of the Heart and the element.

1. Cf. p. 49.

2. See p. 38.

3. See pp. 39-40; 43.

As the Golden Egg, from which the seven energies of life from Buddhi to the element "Earth" are created, is situated in the Ether of the Heart, and not the element Ether created out of it, the Solar system, in its unmanifest form, whose seven members from Sun to Saturn are said to correspond to the seven energies referred to above, must also be situated in the Ether of the Heart.

Solar System and an Ellipse.

It has been observed that each member of the Solar system follows an elliptical path in its motion ; hence it is not difficult to imagine that all the members of the system may be conceived as moving in one single elliptical path, within which each has its own individual elliptical course. This would represent the Solar system as a Golden Egg, situated in the Ether of the Heart. Let us, therefore, arrange the members of the system along the path of an ellipse, according to their various distances from the Sun as taught in modern Astronomy. Although the Sun itself is subject to motion, being situated in Ether of the Heart, inasmuch as he is the manifest source of all life below, he may, for practical purposes, be regarded as fixed, and the other planets marked off along the ellipse according to their distances from him.

Moon and our Planet Earth.

In this connection we have to remember that, so far as distance is concerned, the Moon and our planet Earth are to be identified ; for the Moon is, comparatively speaking, so near the Earth, that it will make no difference in the arrangement of the planets along their elliptical path if we do so. Further, as has already been pointed out¹, our planet Earth is conceived as containing the energy of all the five elements from Ether to "Earth ;" and as the Moon is a personification of the Mind², and the Mind is transformed into five elements³ (symbolised by the planet Earth), the nearness of the Moon to the Earth is

1. See pp. 49-50.

2. See p. 48, note 2.

3. See p. 48, note 1.

significant. Thus, the Moon is not regarded as a satellite of the Earth, as he is in modern Astronomy, but a superior energy, representing the Mind, out of which our Earth itself, composed of the five elements, is created. In any case, so far as distances are concerned, there can be no difficulty in identifying the Moon and the Earth while arranging them along the ellipse; and the relative distances of the planets from the Sun, according to modern Astronomy, are as follows:—

(1)	Sun	Fixed or o.
(2)	Mercury	4 units.
(3)	Venus	7 units.
(4)	Moon (Earth)	10 units.
(5)	Mars	15 units.
(6)	Jupiter	52 units.
(7)	Saturn	95 units.

In arranging the seven heavenly bodies in one ellipse we have conceived the Golden Egg in its unmanifest form, as situated in the Ether of the Heart; and we have to see how and in what form it becomes manifest.

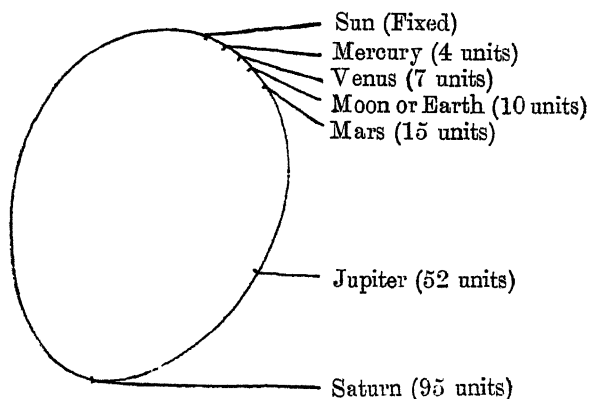


Fig. 18.

EXPLANATION. The members of the Solar system have been arranged along the ellipse (Golden Egg) according to their distances from the Sun, which is regarded as fixed. For convenience' sake all the planets are shown on one side of the ellipse only.

Solar System and Days of the Week.

The days of the week are, as is well known, named after the Solar system. Sunday after the Sun; Monday after the Moon; Tuesday after Mars; Wednesday after Mercury; Thursday after Jupiter; Friday after Venus; and Saturday after Saturn. But we see that the order of the seven planets in the days of the week is different from their distances as measured from the Sun. How can we explain this variation? Has it anything to do with the Solar system as it emerges from the unmanifest Ether of the Heart into the manifest Ether?

Explanation in Pancha-Siddhantikā.

An attempt has been made to explain this difference in Pancha-Siddhantikā¹, an important work of Hindu Astronomy, and the same idea is repeated in modern works of Astrology too². It is believed that the whole Solar system completes its cycle of influence in twentyfour hours, and that each member of the system has its ascendance for one hour only. Further, that if the members of the system be arranged anew in the following order, we shall, if we consider them in the light of their cycle of influence and ascendance, get the order of the days of the week :-

New Order of Planets

Sun, Venus, Mercury, Moon (Earth), Saturn, Jupiter, and Mars; or, placing the Sun in the middle, thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon (Earth).

Explanation of the Order of the Days of the Week.

Now let us start from the Sun, the centre of the system. The first day of the week is, accordingly, called after him, *viz.*, Sunday.

As the cycle of the planetary system is said to be completed in twentyfour hours, and each member has its ascendance for one hour only, the Sun will have its ascendance during the 1st., 8th., 15th., and 22nd. hours. During the 23rd.

1. Chap. XIII, 39, p. 74. Translated by G. Thibaut and S. Divedi.

2. Cf. *Silver Key* by Sepharial, pp. 19-21.

hour Venus will be in ascendance ; during the 24th. Mercury, when the cycle will be completed. When the next cycle begins, the first hour will belong to the Moon ; accordingly the second day is Moon-day or Monday.

As in the case of the Sun, the Moon will be in ascendance during the same hours, *viz.*, 1st., 8th., 15th., and 22nd.; then the 23rd. will belong to Saturn; 24th. to Jupiter, and the second cycle will be complete. When the third cycle commences, the first hour will belong to Mars; and so the third day is called after Mars, Tuesday.

Similarly, the first hour of the *fourth* cycle will belong to Mercury, and the fourth day of the week is called after him, Wednesday.

In the same manner the first hour of the *fifth* cycle belongs to Jupiter, after whom we have the fifth day of the week, Thursday.

The first hour of the *sixth* cycle belongs to Venus, after whom we have the sixth day of the week, Friday.

Finally, the first hour of the *seventh* cycle belongs to Saturn, and the seventh day of the week is Saturday, after that planet.

Saturn, in the seventh cycle, will be in ascendance during the 1st., 8th., 15th., and 22nd. hours; the 23rd. will belong to Jupiter, and the 24th. to Mars; and this will complete the seventh cycle. When the next new cycle begins, the first hour will belong to the Sun; and so the first day of the next week is Sunday. Thus we get the same order as before, the days of the week following one another in the manner indicated:—

Saturn	7/1
Jupiter	5/1
Mars	3/1
SUN	1/1
Vénus	6/1
Mercury	4/1
Moon	2/1.

Criticism of this Explanation.

However ingenious this explanation might be, it is open to obvious criticism. The new arrangement of the planets is admittedly arbitrary, and does not agree with their observed distances from the Sun ; for instance, Venus is farther away from the Sun than Mercury, whereas in this arrangement it is shown as nearer. Instead of being a correct explanation of the order of the days of the week, it appears as if the whole idea of the new arrangement of the planets, the cycle of twentyfour hours, and the ascendance for one hour of each, has been deliberately conceived to explain the order of the week in relation to the heavenly bodies. Indeed, if we conceive the cycle of influence to be completed in twelve instead of twenty-four hours, we have only to re-arrange the planets in the following order to get the order of the days of the week :-

Venus	Moon	Jupiter	SUN	Mercury	Saturn	Mars
5	6	7	1	2	3	4

Real Explanation: From Ellipse into Wave.

The real explanation, therefore, must be found elsewhere ; and if it is connected with the scheme of thought outlined in these pages, it will have a bearing on a great deal of what is vital in Hindu thought.

It has been observed that the Solar system is a picture of the Golden Egg, and its seven members correspond to the seven divisions of life of the latter, from Buddhi to the element "Earth," each to each. To illustrate this we have arranged the seven planets in one single ellipse, according to their distances from the Sun.

Now the energy of the Solar system is derived from the Sun, and of the Golden Egg from Buddhi symbolised by the Sun. According to modern science all energy issuing forth from the Sun has the form of a wave. Thus we get heat and light waves, electric waves, and magnetic waves ; and sound too, propagated in Ether, has its own waves.

If we assume that the ancient Hindus understood the character of the energy of the Sun and the nature of the waves

issuing from it, we shall have to conclude that when the energies of the Solar system or the Golden Egg become manifest under the effect of the Sun, the ellipse must be transformed into a wave. In order, therefore, to understand the manifestation of life, we have to re-arrange the ellipse of the Solar system (or the Golden Egg) into the form of a wave. In doing so we have to bear in mind the following points—

- (1) The original, unmanifest energy of all life, and so of the Solar system, is the energy of the Heart, which is electric or super-electric, having a positive (Purushic) and a negative (Prakritic) aspect.
- (2) We know that when a body is electrically charged, all its positive energy is found on one side, and negative on the other. Accordingly, when the Solar system or the Golden Egg is charged by the energy of the Heart to make it manifest, that is, when it is transformed into a wave, its positive or Purushic energies must all be on one side, and the negative or Prakritic on the other.
- (3) Further we know that an uncharged body is kept in a state of equilibrium by means of the attraction or juxtaposition of its positive and negative particles. That is to say, when the Golden Egg or the Solar system has not come under the electric or super-electric energy of the Heart, it is held in a state of equilibrium by the juxtaposition of its positive and negative parts.
- (4) The energies of the Golden Egg are Buddhi, Mind, Ether, Air, Fire, Water, and the element "Earth." They are held in equilibrium by the attraction and juxtaposition of the positive and negative or Purushic and Prakritic energies¹. Thus, if Buddhi be regarded as positive or Purushic, Mind must be negative or Prakritic; then Ether would be Purushic and Air Prakritic; Fire Purushic and Water Prakritic; and the element "Earth" Purushic again.
- (5) These seven energies of the Golden Egg are represented by the seven members of the Solar system. Buddhi by the

1. See p. 52.

Sun, Mind by Moon¹, Ether by Mars, Air by Mercury, Fire by Jupiter, Water by Venus, and the element "Earth" by Saturn. Thus, when the Solar system is electrically charged by the energy of the Heart, and transformed into a wave, we must have the Sun, Mars, Jupiter, and Saturn on one side, and Moon (including our planet Earth), Mercury and Venus on the other. Or, if the Sun be regarded as fixed², the first three will be on one side of him, and the last three on the other.

- (6) Again, we know from observation that the Moon reflects the light of the Sun. Accordingly, the Moon must face the Sun in this arrangement of the wave, and no other body must intervene between the Sun and the Moon, for that would prevent the Moon from reflecting the light of the Sun. That is to say, the wave must be so formed that we have the Moon, Mercury and Venus on one side of the Sun; but while the distance of the Moon from the Sun is 10 units, of Mercury 4, and Venus 7 only, the last two must not be placed in such a position as to intervene between the Sun and the Moon. From this it follows that, if we measure positions by angles, the Moon must make slightly less than a right angle with the position of the Sun, and Mercury and Venus as small an angle as possible.
- (7) Our planet Earth, as has already been explained³, is identified with the Moon, so far as distance is concerned. Our Earth is not the same thing as the element of that name, which is represented by Saturn; but is conceived as consisting of all the five elements, and partaking of the energy of the Sun and the Moon.¹

Bearing all these points in view, we shall find that if we arrange the Golden Egg or the Solar system in the form of a wave, it will be as follows—

1. The idea of the planet Earth has already been explained.

See pp. 49-50.

2. See p. 106.

3. See p. 106.

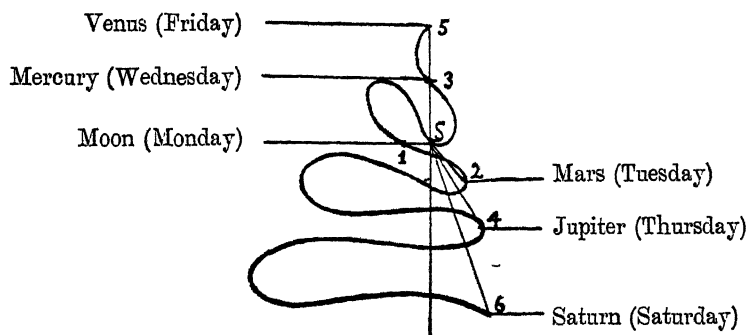


Fig. 19.

EXPLANATION. S stands for the Sun. The position of the remaining planets is shown according to their distances from the Sun, along the wave; and the Moon and the Earth are identified in respect of their distance from the Sun. The Moon, Mercury and Venus are on one side of the Sun; and Mars, Jupiter, and Saturn on the other.

Order of the Days of the Week.

In the transformation of the ellipse into a wave all points noted in this connection have been satisfied. The Purushic energies are all on one side, and Prakritic on the other; the Moon faces the Sun, making with it slightly less than a right angle; and *the units of distance of the planets from the Sun have been retained along the path of the wave.* Thus, the curve line of Mercury is 4 units from the Sun; of Venus 7; of the Moon (Earth) 10; of Mars 15; of Jupiter 52; and of Saturn 95, as in the original ellipse. After arranging the planets in the form of a wave, if we draw *straight lines* from them to the Sun, we find that their relative positions have changed. It is found that the Moon is nearest to the Sun; then comes Mars; then Mercury; then Jupiter; then Venus; and Saturn comes last. *This gives us the order of the days of the week.*

Form of the Wave: The Serpent.

The result of the transformation of the ellipse into a wave is important from many points of view.

- (1) If we examine the form of the wave, we find that it corresponds to that of a Serpent, specially a Cobra. From this we get the origin of Snake worship as well as Snake hostility in the ancient systems of thought.
- (2) The change of the ellipse into a Serpent-wave is analogous to the birth of a Snake from an Egg. It may be of interest to note in this connection, that the process of development of the vertebral column of the embryo is one of the earliest to take place, commencing about the end of the first or the beginning of the second month of foetal life¹. This column constitutes the axis of support for the head and the trunk, and displays certain curves in an antero-posterior direction, corresponding to a wave².
- (3) It has already been pointed out that the Golden Egg may be regarded as purely Prakritic, or else the meeting place of Purusha and Prakriti³,—usually the latter. Accordingly the Serpent is the first development of Brahmanda or the Golden Egg, and represents the manifestation of the Universe⁴. Hence the Serpent is associated with all the great Hindu divinities, Vishnu, Krishna, Siva, Buddha, etc. This will explain the "story" of the Mahabharata as narrated at the Sacrifice of the Snake⁵; for a "sacrifice" is conceived as an act of creation⁶, and the Snake represents the manifest universe. The great "epic" is, accordingly, a picture or an account of the universe, creatively conceived⁷.

1. Cunningham's Anatomy, p. 102.

2. *Ibid.* pp. 100-101.

3. See p. 54.

4. Cf. SBr. VII, iv, 1, 25, SBE. Vol. XLI, p. 369.

The serpents doubtless are these worlds.

5. MBh. Adi. P. I, i, 19-21.

6. Cf. RV. X, xc. SBr. SBE. Vol. XLIII, Introd. xiii-xx.

7. Cf. the idea of the "War" of the Mahabharata, p. 99.

- (4) But the Golden Egg may also be regarded as purely Prakṛitic, in which case the Serpent becomes the first manifest form of Prakṛiti creating without Purusha. Inasmuch as this idea is opposed to the Purushic or Purushic-Prakṛitic conception of the creation of life, the Serpent, the first development of Prakṛiti as sole creator, is to be "killed" by all those who believe in the existence of the Supreme Purusha as creator¹.

This will explain, as will be shown in detail in a subsequent Chapter (IX), why Vṛitra, the Serpent, is "killed" by all the principal gods of the Vedas; and, if the ideas of the ancients were the common legacy of mankind in the past, this will also explain why, in pre-Christian mythology, Satan is conceived as a Serpent. In both cases the Serpent represents Prakṛiti as the sole creator of life, to the exclusion of Purusha.

- (5) It has been said that the Golden Egg is situated in the Ether of the Heart; it has also been pointed out that the first development in the process of manifestation is from Heart-energy to Buddhi; thence to the Mind, and thence to the five elements.

Now we have seen that the first development of the Golden Egg is into a Serpent. Accordingly the Serpent is associated with Buddhi.

Again, Buddhi is symbolised by the Sun; and so the Serpent is associated with Buddhi or the Sun².

Further, the Serpent-form gives the order of the days of the week, and hence is associated with Time: Accordingly the Sun or Buddhi is associated with Time³.

All these observations will hold good whether we regard Purusha, or Prakṛiti, or the two together as the creative

1. It will be shown in Chap. IX that "killing" really means "assigning to Prakṛiti" or showing that a person or a thing is Prakṛitic and not Purushic in character.
2. Cf. SBr. VII, iv, 1, 30, SBE. Vol. XLI, p. 370. "Serpents...are in the rays of the Sun."
3. Cf. Mait. Br. Up. VI, 14, SBE. Vol. XV, p. 316.

energy or energies of life ; for, in the sole Prakṛiti theory of creation also the first manifest energy of life is Buddhi.

- (6) Buddhi is associated with Time. Now, Time is associated with Air or Breath¹, and the ancient Hindus calculated all Time by basing it on the winking of the eye²; and the latter is connected with Breath or Air¹. Accordingly Breath or *Prana* is associated with Buddhi, and so with the Serpent

Now, Buddhi is centred in the Head accordingly Breath or *Prana*, commonly believed to be centred in the Heart³, is also associated with the Head⁴.

- (7) In the order of creation the higher in the scale controls the lower. Accordingly Buddhi controls the Mind. But Buddhi is associated with Breath therefore Breath controls the Mind. Or, if Breath be associated with Heart-energy, which is superior to Buddhi, *Prana* or Breath controls both Buddhi and Mind. This constitutes the basis of the science of Breath-control or *Pranayama* of the Hindus.
- (8) It has been pointed out that the first development of the Heart-energy is into Buddhi or Buddhi-snake. The next development is from Buddhi into Mind, or from the Sun to the Moon, or from Heat to Electricity. As electricity also has the form of a wave, we may say that the Buddhi-snake is transformed into the Mind-snake.
- (9) The next development is from Mind into Ether, and all things situated in Ether assume physical form like an ellipse or egg. Corresponding to this the Mind-snake is transformed into the physical egg.
- (10) Thus we see that from the unmanifest to the manifest we have to pass through *four stages*, of which the first three are unmanifest and the last manifest; the former being (1) Heart-energy, (2) Buddhi, (3) Mind; and the

1. Agni P. Vol. II, p. 766.

2. MBh. *Santi* P. XII, cccxxi, 12-13.

3. SBr. III, viii, 3, 15, SBE. Vol. XXVI, p. 204.

4. MBh. *Santi* P. XII, clxxxv, 3. See p. 65, notes 5 and 6.

latter, (4) Ether. Corresponding to this, we have the Golden Egg, situated in the Ether of the Heart, Buddhi-snake, Mind-snake, and the physical Egg¹.

In this connection it may be of interest to note that there are several references to the number "four" in the sacred works of the Hindus, which can be explained in the light of the four stages of life-development. The four stages in cell-development have already been explained¹, and the idea appears to have a universal applicability. Accordingly, we are told in the *Rig Veda*² that the Supreme Creator creates the universe out of only one-fourth of himself, the remaining three quarters being in heaven;—the explanation being that manifestation takes place only in the fourth stage of development, the first three being "in heaven," or unmanifest.

From Ellipse to a Wave.

Thus we see that the idea of the Golden Egg and its development into a Serpent-wave is very important in understanding the problem of the creation of life, and has been made the basis of all ancient Hindu thought as embodied in Science, Philosophy, and Religion. Indeed, it has no less a bearing on modern science and thought; for the whole of modern Astronomy is based on the theory of the elliptical motion of the heavenly bodies; the months and seasons of the year, the signs of the Zodiac, the motions and paths of the heavenly bodies and all phenomena connected with them, depend on the conception of the Ellipse or the Golden Egg. Again, the waves of light, heat, electricity, magnetism, and sound would all be found to partake of the properties of an ellipse; and a circle is but a form of an ellipse, and a straight line a modification of a circle. The atom, which is nothing but matter situated in the element Ether, describes an elliptical path in its state of perpetual motion. Indeed, there is nothing in the world that cannot be connected with the idea of an ellipse; and it is hardly an exaggeration to state that the

1. The development of the Cell also passes through four stages. See pp. 16-22.

2. RV. X, xc, 3.

ancient Hindus understood its significance, for all their conceptions of life-manifestation are based on the idea of *Brahmaṇḍa* or the Golden Ellipse (Egg) and its transformation into the form of a Serpent-wave.

Pairs of Opposites: Likes and Unlikes.

It has already been pointed out that there are two categories of energies, Purushic and Prakṛitic, of which Buddhi, Ether, Fire, and the element "Earth" are Purushic; and Mind, Air, and Water are Prakṛitic¹. Corresponding to this, in the Solar system the Sun, Mars, Jupiter and Saturn are Purushic, and the Moon, Mercury and Venus are Prakṛitic. These may be regarded as "Pairs of Opposites" or Likes and Unlikes.

Again, it has been shown that the equilibrium of all bodies in manifest life is maintained by the attraction and juxtaposition of their positive and negative particles or energies side by side². Further, we know that in electricity and magnetism the "likes" repel, and the "unlikes" attract. Accordingly the Purushic energies, or their corresponding planets, would repel one another; and so would the Prakṛitic energies and planets; but Purushic energies and planets would attract Prakṛitic energies and planets, and *vice versa*. This is important to remember, and has a great bearing on the Hindu theory of Astrology and Medicine, as will be explained in due course.

Energies of the Serpent-Wave.

It has already been shown that, inasmuch as the Golden Egg is charged by the super-electric energy of the Heart when it is transformed into a Serpent-wave, we must have the Purushic energies on one side, and Prakṛitic on the other; and it has been explained that the Purushic energies are the Sun, Mars, Jupiter, and Saturn, while the Moon, Mercury, and Venus are Prakṛitic. Now from the figure of the Serpent-wave we find that the former are towards the tail, and the latter towards the head of the "Serpent." Accordingly we

1. See. p. 52.

2. See p. 111.

may say that the head of the "Serpent" is Prakritic, and the tail Purushic¹.

Four Stages of Life-Manifestation: Purushic and Prakritic Ether.

It has been observed that there are four stages in the manifestation of life; and taking Heart-energy as the first, the fourth is Ether. But it has already been pointed out that Ether has a twofold character, Purushic and Prakritic, corresponding to which we get the *simultaneous* creation of the five senses of Knowledge and five of Action². Now we know that the Heart-energy belongs to the realm of the unmanifest; and Buddhi, its first modification, often takes its place. Starting from Buddhi as the first energy of creation, and taking Ether to be Purushic and Prakritic, the fourth energy will be Prakritic Ether; and if this assumption is correct, life should become manifest in Prakritic Ether. An examination of Figure 8 (p. 44) will show the form of a child in embryo, made manifest in Prakritic Ether, illustrating the correctness of our assumption³.

1. It may be of interest to note that in the story of the "Churning of the Ocean," as described in the *Mahābhārata* (*Adi. P. I, xvii-xviii*), the Asuras are said to catch hold of the head of Vasuki, the Serpent, used as a churning rope, while the Devas hold him by the tail. The "Churning of the Ocean" means an examination of Prakriti, represented by Water or Ocean, as already explained; and in this analysis the Asuras are associated with her Prakritic and the Devas with her Purushic aspect, represented by the head and tail respectively. Vasuki, the Serpent, is the manifest form of this Prakriti, by means of which her whole existence, symbolised as Ocean, is to be examined or "churned." This idea further indicates that the Devas are related to the Purushic, and the Asuras to the Prakritic aspect of life. Consequently the Devas are the shining ones, related to Purushic light or day, while the Asuras are dark, related to Prakritic darkness or night.

2. See p. 38, note 4; p. 73, notes 1 and 2.

3. Cf. Fig. 21.

Birth of Like to Like.

Thus we see that all creatures who have *Buddhi* for their first manifest energy (the viviparous or those born from the womb) assume their physical form in *Prakṛitic Ether*; and it has already been observed¹ that *Ether* is characterised by magnetic energy; and as a magnet attracts substances more or less akin to it in nature, and as the energy of *Brahmanḍa* it super-electro-magnetic, the Supreme Creator creates all beings more or less akin to himself¹. Similarly, all creatures born in the world are like their parents; and as a magnet can attract "unlike" substances within a every small range, the scope of the creation of a new species is strictly limited.

Order of Creation and Destruction.

It has already been observed² that creation is a process of transformation from a higher into a lower energy, and the reverse of this is destruction. Accordingly, the order of creation is as follows:—

(1) *Buddhi*, (2) *Mind*, (3) *Sound*. (4) *Purushic and Prakṛitic Ether*, with five senses of Knowledge and five of Action, (5) *Touch*, (6) *Air*, (7) *Form or Sight*, (8) *Fire*, (9) *Taste*, (10) *Water*, (11) *Smell*, (12) "*Earth*."

The order of destruction is as follows:—

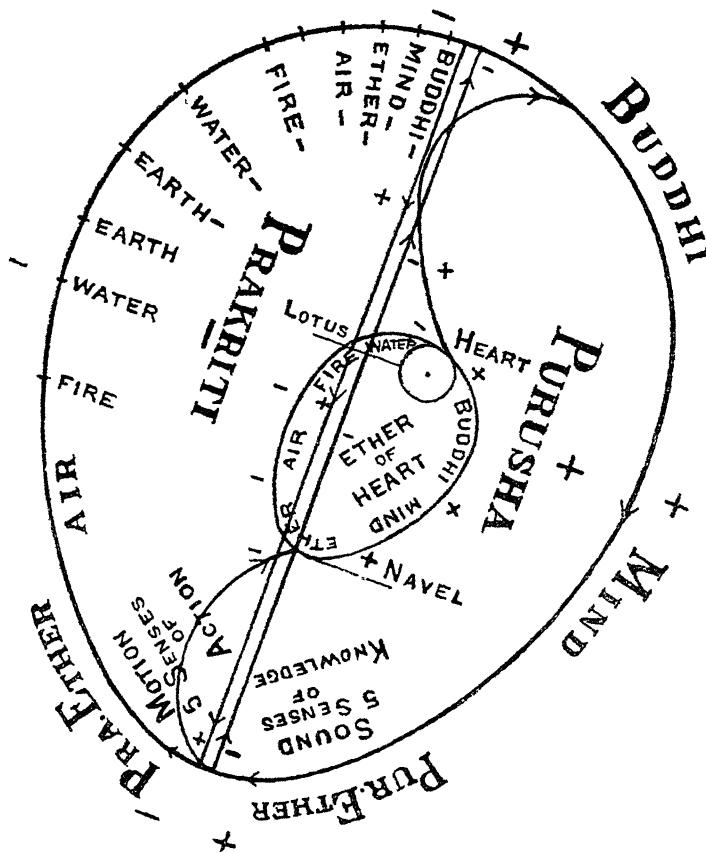
(1) Disintegrated "*Earth*," (2) Disintegrated *Smell*, (3) Disintegrated *Water*, (4) Disintegrated *Taste*, (5) Disintegrated *Fire*, (6) Disintegrated *Form or Sight*, (7) Disintegrated *Air*, (8) Disintegrated *Touch*, (9) Disintegrated *Ether*, (10) Disintegrated *Sound*, (11) Disintegrated or disembodied *Mind*, (12) Disintegrated or disembodied *Buddhi*.

It will be noticed that we have all along considered only manifest energies of life, beyond which there is the unmanifest energy of the Heart, conceived as *Atman* or *Prana* or *Soul*.

The course of creation and destruction may be illustrated as follows:—

1. See pp. 38, 41.

2. See p. 73.



EXPLANATION. The energies of the nucleus of *Brahmanda* or the Universal Cell are all integrated, ending in Water (See Fig. 16, p. 80); while those of the cytoplasm are both integrated and disintegrated. The latter are indicated in the figure by the minus sign, thus, Earth-, Water-, etc.

(1) We have the Purushic half on the right and Prakṛitic half on the left side.

- (2) Purusha is made manifest in (a) Buddhi, (b) Mind, (c) Sound, (d) Purushic Ether, (e) Five senses of Knowledge.
- (3) Purusha may also be said to be manifest in Prakṛitic Ether and its five senses of Action; for Purushic and Prakṛitic Ether, and the senses of Knowledge and Action are created simultaneously¹. In this connection we may note that the *Guṇa* line of Sattva (Purushic *Guṇa*) extends from Buddhi to Prakṛitic Ether (a to rī)², and conveys the same idea.
- (4) Prakṛiti is made manifest in (a) Prakṛitic Ether, (b) Five senses of Action, (c) the four remaining elements, Air, Fire, Water, and "Earth."

Place of Birth and Death.

We have seen that the birth of the viviparous takes place in Prakṛitic Ether; and from thence we may conclude that the birth of all creatures takes place in the Prakṛitic half of the Golden Egg. We also see that it is here that all death or disintegration takes place.

Character of the Heart.

We notice from the figure that the Heart is situated on the Purushic side; accordingly it is Purushic in character³.

Character of the Lungs.

Mammals have two lungs, one on the side of the Heart, and the other on the opposite side. The former is Purushic, and the latter Prakṛitic.

Character of Time.

It has already been pointed out that the character of Time is indicated by the Serpent-wave issuing from the Golden Egg,

1. See p. 73, note 1.

2. See p. 80.

3. The Heart is situated on the *left side* of a human being, whereas it is shown on the *right side* of the Golden Egg. This is due to our looking at it from the opposite sides; otherwise the position of the Heart in both would be the same.

resulting in the order of the days of the week, and is accordingly associated with Buddhi or the Sun¹. Now we know from a study of modern science that the energy of the Sun as well as the Moon (Heat and Electricity) is made manifest in Ether²; hence Time is made manifest in Ether too. Further, it has been pointed out that there are four stages in the manifestation of all forms of life; hence the energy of the Sun (including Time) is, like the child in embryo, made manifest in Prakṛitic Ether³; and when we have understood the character of the Sanskrit language and its alphabet, we shall see that the very name *Kāla*, Time, indicates the association of Buddhi or the Sun-energy with Prakṛitic Ether⁴.

Time and Air.

But while Time is made manifest in Ether, the ancients calculated it by means of the measure of an eyewink⁵, and the latter is connected with Air⁶. How can we explain this association of Time with Air?

It is said in the *Mahābhārata*⁷ that Sound, which is propagated in Ether, is made audible or manifest in Air. From this we may conclude that, though life becomes manifest in the region of Ether, it functions actively only in the region of Air.

1. See p. 115.

2. Cf. pp. 50–51.

3. See p. 119, note 3.

4. See Chaps. VI and VII.

5. MBh. *Santi* P. XII, cccxxi, 12–13.

See p. 116, note 2.

6. Agni P. Vol. II, pp. 765–766.

There are ten vital airs, five principal, and five subtle ones. The former are *Prāṇa*, *Āpāna*, *Samāna*, *Udāna*, and *Vyāna*; and the latter *Nāga*, *Kurma*, *Krikara*, *Devadatta*, and *Dhananjaya*.....The action of the *Kurma* air is to control the opening, shutting, and movements of the eyes (that is, winking).

See p. 116, note 1.

7. MBh. *Santi* P. XII, clxxxiv, 42.

Time Purushic and Prakritic.

Thus Time is both Purushic and Prakritic. In its association with the Sun and Ether it is Purushic; but when it becomes active in Air, it is Prakritic. Hence the word *Kala*, Time, also means Black, a name usually applied to Prakriti¹.

The Cycle of Time.

We have said that Time is Sun-energy made manifest in Prakritic Ether. Now Buddhi consists of seven energies, itself, Mind, and the five elements; while Prakritic Ether of five, the five elements. The association of the two is expressed by the number twelve which, accordingly, represents a cycle of Time. In order to indicate yet more clearly what this number signifies, it is often referred to as consisting of seven and five in connection with Time².

Four Yugas or Ages of Time.

If what has been observed be correct, we should be in a position to explain the idea of the Four Yugas or Ages of Time, as understood by the ancient Hindus,—Sattya, Treta, Dvapara, and Kali.

It has been observed that all life passes through four stages to become manifest; and that Buddhi-energy (*i. e.* the viviparous or creatures born from the womb) becomes manifest in Prakritic Ether, and its four stages of development are (1) Buddhi, (2) Mind, (3) Purushic Ether, and (4) Prakritic Ether. Accordingly Time, being a Buddhi-energy, passes through the same four stages of development; and it requires little imagination to conceive that the four Yugas or Ages represent these four stages;—Sattya corresponding to Buddhi, Treta to Mind, Dvapara to Purushic Ether, and Kali to Prakritic Ether.

Duration of Time.

Now if we examine the four parts of the Golden Egg, from Buddhi to Prakritic Ether, we shall see that Buddhi consists of

1. See p. 96, meaning of *Tamas*.

2. MBh. Vana P. III, iii, 71.

all the four, Mind of three, Purushic Ether of two, and Prakṛitic Ether of one only. Thus we may say that the cycle of Time at Buddhi- or Sun-stage consists of four parts, at the Moon- or Mind-stage of three parts, at the Purushic Ether-stage of two, and of only one at the Prakṛitic Ether-stage. Further, it has been observed that the number twelve represents a cycle of Time.

We are told that the duration of the Yugas or Ages of Time is as follows¹—Sattya consists of 48,00,000 years; Tretā of 36,00,000; Dvāpara of 24,00,000; and Kali of 12,00,000 years. This may be expressed as $4 \times 12 \times 100,000$; $3 \times 12 \times 100,000$; $2 \times 12 \times 100,000$; and $1 \times 12 \times 100,000$ respectively.

Now we have seen that the number twelve indicates a cycle of Time (Buddhi-energy made manifest in Prakṛitic Ether); while hundred and hundred-thousand indicates an infinite or indefinitely large number². Thus we see that the four Yugas of Time refer to infinite (100,000) cycles of Time (12) made manifest in Buddhi (4), Mind (3), Purushic Ether (2), and Prakṛitic Ether (1) respectively.

Four Ages and Four Divisions of Life.

Thus Sattya is the age of Buddhi, Tretā of Mind, Dvāpara of Purushic Ether, and Kali of Prakṛitic Ether; and as physical life is made manifest in the last, all embodied creatures are said to live in Kali Age. It is for the same reason that Kali signifies Black, for all embodied creatures cast a shadow. Further, Prakṛitic Ether is usually identified with Prakṛiti, being the chief of the five elements in which all birth and death takes place; hence Prakṛiti too is conceived as Dark, and spoken of as Tamas³; and *Kali* (from *Kala*) is but another name of Prakṛiti.

Four Ages and Three Gunas.

It has already been pointed out that Gunas represent modification or change, and that Sattva is associated with

1. MBh. *Sānti* P. XII, ccxxxi, 20-21; 29.

2. MBh. *Adi* P. I, ccix, 8.

3. See p. 124, note 1.

Buddhi, Rajas with Mind, and Tamas with Ether. Now it has been shown that the idea of the four Ages of Time is also similar; for Time implies change, and Sattya is associated with Buddhi, Treta with Mind, Dvāpara with Purushic Ether, and Kali with Prakṛitic Ether. Accordingly there is a fundamental connection between the four Ages of Time and the three Guṇas; and Sattva Guṇa is related to Sattya Age; Rajas to Treta; and Dvāpara and Kali to Tamas.

Incarnations and Ages of Time.

If this be correct we should be able to explain the idea of the incarnation of Hindu deities in different Ages of Time. For instance, Rama, the son of Dasaratha, is said to be an incarnation of Viṣṇu, made manifest in the Treta Age; while Kṛishṇa, his complete incarnation, takes birth in the Dvāpara Age. What do these incarnations signify? and what is the connection of the ages of Time with them?

Idea of Incarnation.

It has already been pointed out¹ that an incarnation is but a personification of an energy of creation of the Universe. In the Bhagavad Gītā² we are told as follows:—

“Whenever, O Bharata, there is a decay of Dharma (righteousness) and exaltation of Adharma (unrighteousness), I myself come forth.

For the protection of the good, and the destruction of the wicked, and for the establishment of Dharma (righteousness), I am born from age to age.”

Thus the principal idea of “incarnation” is the establishment of Righteousness and Truth (Dharma) and the destruction of unrighteousness and falsehood (Adharma); and Truth and falsehood are so comprehensive that it is difficult to define them. In the opinion of the present writer they refer principally to true and false ideas concerning the Supreme

1. See pp. 45–46.

2. IV, 7–8.

Purusha himself; and if we agree that all evil action arises from evil thought, and there can be no greater evil thought than false ideas regarding the Supreme Creator of life,—the establishment of Truth in connection with the Supreme means the establishment of righteousness in every direction. Accordingly, the fundamental idea of incarnation in sacred Hindu literature refers to the correct knowledge or Truth regarding him, and this is but another way of saying that incarnation is a personification of an energy of creation.

Ten Incarnations of Vishnu.

In this connection it will be interesting to understand the idea of the ten incarnations of Vishnu. They are (1) Fish, (2) Tortoise, (3) *Varaha* or Boar, (4) Ksha or Nara-siṃha or Man-Lion, (5) *Vamana* or Dwarf, (6) *Rama*, the son of Jamadagni, also known as Parasu-Rama, (7) *Rama*, the son of Dasaratha, (8) *Krishna*, (9) Buddha, (10) Kalki. Of these the Fish, Tortoise, and Ksha (meaning Lightning of the Heart), have already been explained¹; and when we understand the character of the Sanskrit language and the method of its interpretation (Chapters VI and VII), we shall see that *Varaha* is to be analysed into *Var* (Water), *a* (leading to), and *ha* (Buddhi),—signifying the relation of Buddhi to Water as Prakṛiti. Similarly *Vamana* would be analysed into *Va* (Water), *a* (leading to), and *manah* or *manas* (Mind),—signifying the relation of Mind to Prakṛiti as Water.

Rama and Treta Age.

The two *Ramas* are said to have had their birth in the Treta Age. We have said that this Age is associated with Mind-energy and Rajas Guna; and these are related to the Yoga system of philosophy and the Mahadeva system of religion. We have further remarked that the Yoga system may be considered in the light of Mind-energy, in relation to (1) Buddhi, and (2) Ether and the senses, corresponding to which we have two aspects of the Mahadeva religion². The

1. See pp. 45–46.

1.. See p. 92, note 1.

former is personified by the first *Rama*, the son of *Jamadagni*, and the latter by *Rama*, the son of *Dasaratha*; and it is in the light of this that we have to understand the story of *Ramayana*. We shall find, on close examination, that the second *Rama* represents the Mind-energy of *Vishnu*, the Supreme *Purusha* seated in the Heart of the universe; and he has to establish the superiority of this Mind-idea to Ether and the senses; and this is the implication of his conflict with *Ravana* whose ten heads represent the ten senses arising simultaneously in Ether.

Krishna and Dvapara Age.

Krishna is the next complete incarnation of *Vishnu*, made manifest in the *Dvapara* age; and the latter is associated with *Purushic Ether*, which again, as has been pointed out, is related to one aspect of the *Saṅkhya* system, according to which if there is a Supreme *Purusha* he is but a mere onlooker and spectator of the work of *Prakṛiti*, who alone creates¹. It is with this idea that *Krishna* has to combat. As a complete incarnation of *Vishnu*, he has to prove that the Supreme *Purusha* is not a mere spectator but the sole creator of life; and it is in the light of this that we have to understand the "story" of the *Bhagavat Purana* and the *Mahabharata*. The conflict is primarily between the *Vedanta* and *Saṅkhya* systems; but inasmuch as this aspect of the *Saṅkhya* is connected with one of the *Yoga* system², the final "battle" of *Kurukshetra* is fought between the system of *Vedanta* on the one hand, and the systems of *Yoga* and *Saṅkhya* on the other. This has already been explained³.

Buddha.

The next incarnation is *Buddha*, and we have seen that his religion is founded on the *Saṅkhya* system of philosophy, and follows in general *Kapila's* line of thought in regard to the fundamental problems of life⁴. The date of his incarnation is

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1. See p. 97.
 2. See p. 83.
 3. See p. 99.
 4. See p. 88, note 4.

not so clearly defined as that of Rama or Krishna; but we would not be far wrong if we assign it to the *conclusion* of the Dvapara Age, for in the Matsya Purana (Chapter XLVII) we are told that Vyasa Dvaipayana, the celebrated author of the Mahabharata, was the officiating priest at the time of his birth. As the former was a contemporary of Krishna, Buddha may be said to have taken birth at the conclusion of Dvapara, and lived at the commencement of the Kali Age. Buddha, therefore, would personify the relation of Purushic Ether to Prakritic Ether, and came to show that it is not possible to deny, if we may not easily affirm, the existence of the Supreme Purusha as creator.

Kalki.

Kalki is to be the last incarnation of Vishnu, and would take his birth at the end of Kali Age. Accordingly, he is to be considered in the light of Prakritic Ether and its denial of the Supreme Purusha. When the world comes to believe that the Supreme Purusha does not exist and all creation results from Prakriti alone, he will come to destroy all creatures (that is, assign them to Prakriti in which they believe, for that is the literal idea of "killing")¹, and establish the great fundamental Truth of life, *viz.*, that the Supreme Purusha is the creator of the universe; and with the tenth incarnation the whole cycle of life will come to an end².

Thus we see that the incarnations of Vishnu are but different ways of considering the manifestation of life-energy, and are intended to show how ideas of the Supreme Purusha came to be established in the world. The first two, Fish and Tortoise, represent the *form* of the supreme creative energy of life; the following three, Ksha or Man-lion, Varaha, and Vamana^h refer to the Lightning of the Heart, Buddhi, and the Mind as its

1. See p. 115, note 1.

2. The list of Vishnu's incarnations is sometimes differently given in some sacred books (See Matsya Purana, Chap. XLVII, 34-53, 237-263); but on the whole there is general agreement in regard to the number and names as given here.

supreme manifestation ; while the last five represent the *conflict* of different systems of thought in regard to the fundamental source,—whether Purusha, Prakṛiti, or else the union together of the two ; for Parasu-Rama refers to Mind in relation to Buddhi ; Rama the son of Dasaratha, to the conflict of Yoga and Sāṅkhya ; Krishna to that of Vedānta and the Sāṅkhya ; Buddha to the two aspects of the Sāṅkhya, related to agnoticism and atheism ; and Kalki to theism and atheism.

Further Evidence.

If any further evidence in regard to the idea of the incarnations of Vishnu, as here outlined, were necessary, we should find it in the Hindu sacred days and festivals associated with their birth up to the present day ; for we have observed that each system of philosophy has its counterpart in a system of religion to illustrate it ; and if this be correct, it should apply to these incarnations too.

According to Puranic authority the birth of the Fish incarnation and Rama, the son of Dasaratha, is celebrated in Chaitra or the first lunar month ; of Tortoise, Nara-siṅha or Man-lion, and Parasu-Rama in Vaisakha or the second ; of Kalki in the bright and Krishna in the dark half of Sravana or the fifth ; of Varaha and Vamana in Bhādra or the sixth ; and of Buddha in Āsvina or the seventh ; and, with the exception of Krishna, all are said to have been born in the bright half of the month of their birth¹. Has this any connection with the idea already explained ?

In this connection we have to remember that the Hindus follow the lunar system in their calendar ; hence all their ideas of philosophy in relation to time are to be interpreted in the

1. The twelve lunar months of the Hindus are Chaitra, Vaisakha, Jyāishtha, Āshāḍha, Sravana, Bhādra, Āsvina, Kārttika, Mārgasīrsha, Pausa, Magha, and Phālguna. They commence differently according to different systems ; and generally Chaitra and sometimes Mārgasīrsha is regarded as the first. Again, some begin with the bright and some with the dark half of the month ; and then there is the thirteenth or intercalary month, once in every three years, and put in before Sravana.

light of the Moon or the Mind energy. Further, we might notice that there is no incarnation of Vishnu in the Sattya Age¹; and the explanation of this is clear enough; for as that age corresponds to Buddhi, which is characterised by the single idea of the oneness of the Supreme Purusha², the question of a conflict of opinion does not arise. Hence it is only in the last three ages, which correspond to Mind-energy and Ether, characterised by duality³, that we have room for difference of opinion.

Now we have observed that the energy of the Sun and Moon makes itself manifest in Ether, and that the Moon is specially associated with that element, having its energy immediately transformed into it⁴. Again, it has been pointed out that Time makes itself manifest in Prakṛitic Ether.

Taking these facts into consideration, we may say that the Mind, which consists of six energies, itself and the five elements, is further associated with ten more (corresponding to the ten senses), when we consider it in the light of Prakṛitic Ether in which Time makes itself manifest. Thus Mind is represented by the number six when we consider it in relation to Ether and the five elements in general; and by sixteen when we examine it in relation to Prakṛitic Ether or Time⁵. But we have only twelve lunar months in the year to calculate Time: it follows, therefore, that sixteen energies are measured by twelve months, and so each energy is represented by three quarters of a lunar month. Thus Mind, which consists of six energies, is represented by the first four months and a half, beginning with Chaitra and ending with the bright half of Śrāvana the fifth; Purushic Ether, with its five energies, by the next three months and three quarters, beginning with the dark half of

1. Cf. *Matsya Purāṇa*, XLVII, 237-263.

2. See p. 85.

3. See p. 82, note 1; p. 83, note 1; p. 85.

4. See p. 43.

5. Cf. *San-Kar*, XXII.

Mind is also represented by the number eleven when it is considered in the light of the ten senses, without reference to the five elements.

Sravana and ending with the first bright quarter of *Margasirsha*, the ninth; while Prakṛitic Ether is represented by the remaining months, ending with *Phalgun* the twelfth and last.

Now we notice that, according to this calculation, the Fish, the two *Rāmas*, Tortoise, *Nara-siṃha* and *Kalki* (born in the bright half of the first, second and fifth months respectively), are associated with Mind-energy; while *Kṛishna Varaha*, *Vamanaḥ* and *Buddha* (born in the dark half of the fifth, and bright half of the sixth and seventh months respectively), with Purushic Ether. But, inasmuch as the number six also represents Mind-energy, *Varaha* and *Vamanaḥ* may be said to be associated with it too. It will be seen that this is in general agreement with our own explanation; and the only difference arises in connection with the birth of *Kalki*, who should be associated with Prakṛitic Ether, and so take his birth in one of the last four months of the year; but *Sravana* is the fifth month; and as we associate the number six with Mind-energy in explaining the birth of *Varaha* and *Vamanaḥ*, the number five may easily be related to Ether, Purushic or Prakṛitic, when considered solely in itself, and without relation to any other energy; in which case *Kalki* would as correctly be assigned to the latter¹. The association of Mind-energy with *Kalki* is significant, pointing out that he would disprove the sole-Prakṛiti theory of life in the light of Mind (or Heart) energy.

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1. This explanation may, at first sight, appear to be somewhat arbitrary; but when we have understood the significance of numbers and the method of interpretation of the Sanskrit language (Chapters VI and VII), we shall see that it follows a systematic line of thought. We shall then understand how the sacred days of the Hindus explain different systems of philosophy and schemes of thought.

This calculation will not be affected if we commence each month with a dark instead of a bright fortnight, or add an inter-calary month after *Sravana*; but it would be materially altered if we commence the year with *Margasirsha* instead of *Chaitra*. From this we may infer that *Chaitra* was generally accepted as the first month of the year when this system of thought came to prevail.

An Objection Answered.

Here a question might be asked,—Are these incarnations of Vishnu mere ideas and personifications, without any basis in the facts of life? Did not Rama, the son of Dasaratha, or Krishna, or Buddha take real, physical birth below, guide, inspire and enlighten millions of men, and direct the destinies of nations and kingdoms? If they are mere personifications of ideas and theories of life, how can we explain historical associations and names of cities and kingdoms after them,—Ayodhya, Mathura, and Pataliputra? Surely, Buddha is a historical person, if not Rama or Krishna?

Whatever the force of this argument, it does not militate against our theory of incarnation. As the manifest is but a modification of the unmanifest, as matter of mind, ideas came to be regarded as entities and were given a real, living form as persons and things. For the same reason, as will be shown in Chapter IX, the whole country, India or Bhāratavarsha, was conceived as a picture of the manifest universe; and if we can imagine it as having existed as one great political unit for some length of time in the ancient past, we can easily understand how, under the influence of great ideas and by common consent, new names came to be given to different places to explain and illustrate the “story” of the birth of each divine incarnation. Even in the case of Buddha an “account” of his life, as at present understood, was written more than a hundred years after him; and it is not difficult to imagine how each system of thought may have centred round a great personality who, in after years, came to be deified. The correctness or error of this theory of incarnation must be judged not by any “historical” or quasi-historical accounts or names of places and men, but in the light of the sacred works of the Hindus, Puranas or the Epics associated with heroes and gods; and of these the Mahabharata, the greatest and the last and containing the essence of all, will be examined in due course; and if that bears out this idea, it cannot but be accepted as correct throughout.

Four Kinds of Creatures.

We may now pass on to another set of ideas in connection with the manifestation of life. We have understood the connection of the Solar system with the Golden Egg, and there remains the idea of the four orders of creatures, (1) the Viviparous, or those born from the womb, (2) the Oviparous, or those born from an egg, (3) Trees or the vegetable kingdom, or those born from the element Fire, and (4) Germs or those born from filth, excreta, or the element "Earth".

Four Purushic Entities.

It has already been observed that there are two categories of energies, Purushic and Prakṛitic; and that Buddhi, Ether, Fire, and the element "Earth" belong to the former, while to the latter belong Mind, Air, and Water.

It is obvious that the four Purushic energies are conceived as the parent source of the four orders of creatures as understood by the ancient Hindus. The viviparous have Buddhi for their creative energy; the oviparous Ether; trees or the vegetable kingdom, Fire; and germs, the element "Earth." From this it is still more clear that they were of opinion that the primary cause of life is a Purushic and not a Prakṛitic energy.

Form of the Viviparous.

We can now understand the form of life of each of the four orders of creatures. It has been observed that all manifestation takes place through four stages; accordingly, as the viviparous have Buddhi for their first energy of creation, they are made manifest in Prakṛitic Ether; and so they assume the following form:—It will be noticed that the figure corresponds to that of a child (a mammal) in embryo.

1. MBh. Santi P. XII, cclxxxv, 52. See p. 41, note 2.

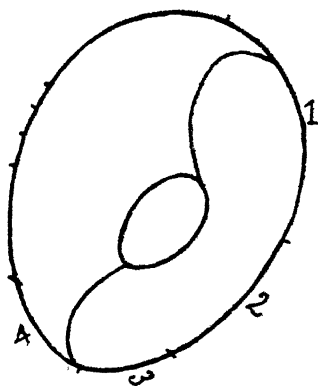


Fig. 21.

The Child in Embryo

EXPLANATION

1. Buddhi. 2. Mind. 3. Purushic Ether. 4. Prakritic Ether.

The Oviparous: Two Kinds.

After the viviparous we get the oviparous, or those born from an egg; and an egg, it has been pointed out, is associated with Ether. The oviparous, therefore, have Ether for their creative energy of life; and Ether has a twofold character, Purushic and Prakritic. Both these aspects of Ether are creative or really Purushic, and it is only for convenience' sake that we have called the one Purushic and the other Prakritic only one is more Purushic than the other. Corresponding to them we should have two kinds of the egg-born ones.

All creature pass through four stages to become manifest; and these four stages in the case of the first kind of the oviparous are (1) Purushic Ether, (2) Prakritic Ether, (3) Air, and (4) Fire; while those in the case of the second kind would be (1) Prakritic Ether, (2) Air, (3) Fire, and (4) Water.

Form of the Oviparous.

The form of the oviparous in embryo is, accordingly, as follows:—It will be noticed that it corresponds to the figure of an egg.

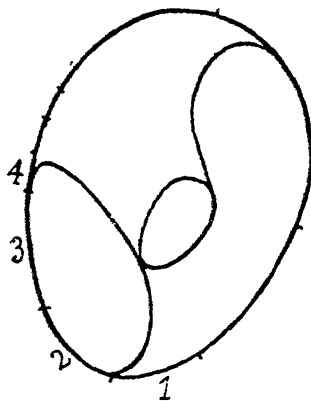


Fig. 22.

Purushic Ether Egg
(Oviparous First Kind)

EXPLANATION

1. Purushic Ether
2. Prakritic Ether
3. Air
4. Fire.

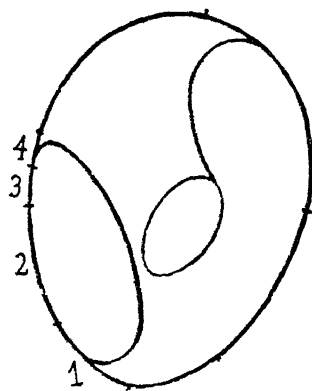


Fig. 23.

Prakritic Ether Egg
(Oviparous Second Kind)

EXPLANATION

1. Prakritic Ether
2. Air
3. Fire
4. Water.

The energy of life starts from the Heart, as in the case of the viviparous; but, while that of the latter returns from Prakritic Ether to the Heart again, the energy of the oviparous continues on from Ether (Purushic or Prakritic) to Fire or Water, as the case may be, and returns to Ether again, its second source, assuming the form of an ellipse or egg in each case, as shown in the figure.

Trees, Born from Fire.

The third order is of Trees or the Vegetable kingdom, born from Fire. In this connection it is necessary to remember that there are seven divisions of life, Buddhi, Mind, and the five elements, the last being the element "Earth." When life reaches the last stage of manifestation, *viz.*, the element "Earth," it at once becomes manifest, even if it passes through its normal four stages or not. Accordingly Trees

consist of only three elements, Fire, Water, and "Earth;" and when they reach the last stage, they assume their embryonic or Seed form.

It is not to be assumed, however, that the Vegetable kingdom is devoid of the higher energies of life; for, like the viviparous and oviparous, Trees also have the Heart for their original source. But their secondary source is the element Fire, in which they complete their cycle of life after reaching the element "Earth."

Form of the Tree in Embryo or Seed.

The form of the Vegetable kingdom in embryo, or the Seed is, accordingly, as follows :-

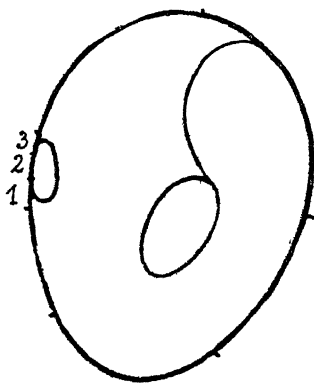


Fig. 24.
The Seed

EXPLANATION

1. Fire 2. Water 3. "Earth."

Germ, Born of Filth or the Element "Earth."

The fourth order of life is the Germ, said to be born of filth or excreta, identified with the element "Earth¹."

1. Cf. p. 70 where the sense of action corresponding to the element "Earth" is shown to be the organ of excretion.

As has been pointed out in the case of Trees, all forms of life become manifest when they reach the last division, *viz.*, the element "Earth." Accordingly the Germ, which has Heart-energy for its first source, starts from the element "Earth" as its second source of life, and completes its cycle also in the "Earth." Thus it is like a point, and may be identified with the "Earth."

Form of the Germ in Embryo.

The form of the Germ in embryo is accordingly as follows:-

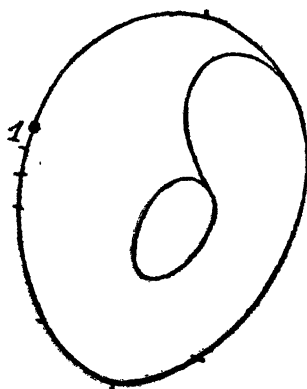


Fig. 25.

The Germ

EXPLANATION

1. "Earth."

Observations on Orders of Creatures.

The following points of interest may be noted in connection with the four orders of creatures:-

- (1) All creatures have their ultimate source of life in the unmanifest energy of the Heart, and possess all the energies emanating from it. But the manifest origin of the Viviparous is Buddhi, of the Oviparous Ether, of Trees Fire, and of Germs the element "Earth."

- (2) Each order starts from its place of manifest origin, Buddhi, Ether, Fire, or the element "Earth," and completes its cycle of life again in the same.
- (3) The sense of physical sight is the Eye, related to the element Fire¹. Accordingly all substances become visible when they reach the Fire-stage in their process of manifestation. As the cycle of the Viviparous in embryo terminates in Prakṛitic Ether, they are not visible to the physical eye in their embryonic condition. For the same reason, since the cycle of the Oviparous and Trees passes through Fire, the Egg and the Seed, their embryonic forms, are visible to the eye. Germs, again, do not pass through Fire in their embryonic state, and so are not visible to the eye.
- (4) As the Viviparous in embryo do not pass through Air, they are not exposed to that element²; so also the Seed and the Germ in their embryonic state; but the Oviparous, passing through that element, are so exposed.
- (5) Motion is related to the element Ether. As the Viviparous and Oviparous in embryo pass through this element, they can move; but the last two orders, the Seed and the Germ, cannot.
- (6) Since the Germ in embryo is identified with the element "Earth," which has Smell for its property, Germs can be distinguished by means of smell.

The Course of Life and Death.

As we have traced the course of the embryo in the various orders of creatures, we can, in the same way, examine its whole history of life and death, and it will yield some very interesting results.

It has already been pointed out that the seven energies from Buddhi to the element "Earth" make for life; and

1. See p. 70.

2. The mammal in embryo breathes indirectly through its mother.

death takes place when they disintegrate. We have also observed that all creatures pass through four stages of development, and this will apply not only to the Viviparous and Oviparous but to Trees and Germs as well; only in the case of the last two they assume physical, embryonic form as soon as they reach the element "Earth;" but all creatures without exception have to pass through four stages of development in the course of their life.

Element of Activity.

After this development through four stages has taken place, a creature becomes active; and this may be called the stage or element of its activity.

Food.

After the element or stage of activity comes that of Food, by which a creature continues to live and act.

Death.

After Food comes the stage of Death; and then a new cycle of life begins once more.

Course of Life and Death of the Viviparous.

The Viviparous, starting their life in Buddhi, pass through four stages of development, and assume physical form in Prakritic Ether. Then comes their element of activity, which is Air¹; and after this is their Food, and it belongs to the element Fire, that is, the Vegetable kingdom, belonging to the Fire-class, as already explained; and the Vegetable kingdom consists of three elements, Fire, Water and "Earth²." After Food comes the element of Death; and that, after integrated "Earth," is disintegrated "Earth." That is, when "Earth" disintegrates, or when there is foul smell, the Viviparous die.

Course of Life and Death of the Oviparous.

As has already been pointed out, there are two kinds of the Oviparous, the first rising in Purushic Ether, and the second

1. Cf. p. 70. Air is related to Hands, the instruments of Action.

2. See p. 137.

in Prakritic Ether; and passing through four stages, the first assume physical form in the element Fire (or Trees), and the second in the element Water. Then comes their element of activity; and of the first kind it is Water, and of the second the "Earth." After this comes their Food, which in the first case is integrated "Earth" (or Germs in their original condition), and in the second disintegrated "Earth" (or Germs in the second stage of development). After Food comes Death; and the first kind, like the viviparous, die in disintegrated "Earth", and the second kind in disintegrated Water.

Course of Life and Death of Trees.

The same scheme of thought applies to Trees. Their source of origin is the element Fire, and their four stages of development are (1) Fire, (2) Water, (3) Integrated "Earth," and (4) Disintegrated "Earth." Then comes their element of activity, which is disintegrated Water; after which comes their food, which is disintegrated Fire (or disintegrated vegetable kingdom); and then comes their death, which takes place in disintegrated Air. This means that Trees grow and flourish on stagnant water and mouldering plants, and cannot live in foul air.

Course of Life and Death of Germs.

The course of life and death of Germs is also similar. They start and complete their cycle of embryonic life in the element "Earth," but their four stages of development are (1) Integrated "Earth," (2) Disintegrated "Earth," (3) Disintegrated Water, (4) Disintegrated Fire; that is, they are fully developed in mouldering vegetable matter. Then comes their element of activity, which is disintegrated Air; that is, when the Air is foul, germs become active, and this is but another way of saying that germs foul the air. After this comes their Food, which is disintegrated Prakritic Ether. Then comes their death, which takes place in Purushic Ether¹.

1. Prakritic Ether, as will be shown in Chapter V, is related to motion involving change of place, *ghee* or clarified butter, certain metals, sounds, etc. That is to say when these disintegrate, germs grow and flourish. Similarly Purushic Ether is related to elliptical motion or motion involving no relative change of place, milk, certain other metals, sounds etc.; that is to say, when these disintegrate germs perish.

A Table of Life and Death.

The course of Life and Death in respect of the four orders of creatures may be illustrated as follows:—

ENERGIES

ORDERS OF CREATURES

Integrated Energies

	I	II	IIA	III	IV
	VIVIPAROUS	OVIPAROUS	OVIPAROUS	TREES	GERMS
		(Parushic)	(Prakritic)		
BUDDHI	Conception				
MIND	Second Stage				
ETHER (Parushic)	Third Stage	Conception			
ETHER (Prakritic)	Mature Stage (Child in Embryo)	Second Stage	Conception		
AIR	Element of Activity	Third Stage	Second Stage		
FIRE	Food	Mature Stage (Egg)	Third Stage	Concep- tion	
WATER		Element of Activity	Mature Stage (Egg)	Second Stage	
"EARTH"		Food	Element of Activity	Third Stage (Seed)	Concep- tion (Germ)

Disintegrated Energies.

"EARTH"	Death	Death	Food	Mature Stage (Seed)	Second Stage
WATER	Do.	Do.	Death	Element of Activity	Third Stage
FIRE	Do.	Do.	Do.	Food	Mature Stage (Developed germ)
AIR	Do.	Do.	Do.	Death	Element of Activity
ETHER (Parushic)	Do.	Do.	Do.	Do.	Food
ETHER (Prakritic)	Do.	Do.	Do.	Do.	Death
MIND	Do.	Do.	Do.	Do.	Do.
BUDDHI	Do.	Do.	Do.	Do.	Do.

Examination of the Table of Life and Death.

An examination of the Table of Life and Death will be found to yield some very interesting results; and, if our conclusions be correct, we can deduce from it the law of Life and Death for all creatures made manifest below :-

- (1) All creatures pass through four stages to become mature. Then comes their element of activity; then Food. This state lasts for some time, activity and food following each other in succession; and in the end comes death, after which a new cycle of life begins.
- (2) The birth and death of all creatures takes place in the five elements, integrated or disintegrated.
- (3) The element of activity of the Viviparous is Air; and Hands, the instruments of human action, are related to this element.

The Purushic Oviparous have Water for their element of activity, and the Prakritic ones the element "Earth." In actual life we see that it is so. The Fish have water for their element, and Birds have "Earth." Some, like Snakes, partake of both.

Trees have disintegrated Water for their element of activity: that is, when the seed is watered, and water stagnates and disintegrates, the seed becomes active.

Germes have disintegrated Air for their element of activity: this explains the common idea that germes fly in and foul the air.

- (4) We can see the Food line of each order from this table. For instance, the Viviparous live on the Vegetable kingdom, consisting of three elements, Fire, Water, and the element "Earth." Within this "food-line," or the three elements, we get other orders of creatures at different stages of development, all of which constitute the food of the Viviparous. That is to say, the Viviparous can feed on the Purushic Oviparous from the stage of maturity to that of food or growth, till they die; but on Prakritic Oviparous only so long as they have not

taken food or grown; and if they do so, they will die, for the food-line of the Prakṛitic Oviparous is the death-line of the Viviparous.

The Viviparous can live on the Viviparous too, but only when the latter are reduced to the three elements, Fire, Water, and "Earth." That is to say, so long as the Viviparous have Air in them or breathe, or so long as they have Ether in them or move, they do not constitute the food of the Viviparous. In other words the Viviparous live on dead but undecaying Viviparous. As soon as the "Earth" of the latter disintegrates, that is when they emit foul smell, they would cause death of the Viviparous.

Similarly, the Purushic Oviparous live on the Viviparous in a state of integrated "Earth," that is, dead but not decaying. They also live on Prakṛitic Oviparous in their embryonic or mature condition (Eggs), but not when they have their food and grow. They also live on young Seeds; and on Germs in their first stage, identified with "Earth."

In the same way the Prakṛitic Oviparous live on dead viviparous and dead Purushic oviparous; seeds in their mature state; and germs in their second stage of development.

The food-line of Trees may be examined in the same manner. They live on the viviparous and oviparous when their very form (Fire) has been disintegrated; on disintegrated vegetable matter (Fire-class), and germs in their mature state.

The food-line of Germs extends to all orders of creatures in their advanced state of death.

- (5) After food comes Death; and the viviparous and Purushic oviparous die when their "Earth" disintegrates, that is, when their body gives out foul smell; the Prakṛitic oviparous die when Water disintegrates; trees when Air disintegrates; and Germs when Purushic Ether disintegrates.

- (6) All creatures partake of the "Earth" as a common element, and there is nothing else that is equally common to all. Consequently all of them contain Germs in their first stage of life, for the element "Earth" is identified with them. But the viviparous and Purushic oviparous can live with germs in their first stage of conception only ; and when germs complete their second stage of development, they cause their death. The Prakritic oviparous are killed by germs in their third stage of development; while Trees are killed by them when they become active and foul the Air.

These and many more interesting conclusions can be drawn from the Table of Life and Death, and we shall revert to it when we consider the Hindu theory of Medicine and the cause and cure of disease.

A Summary of Conclusions.

We may now summarise the conclusions of this chapter.

- (1) All Hindu theories of life in the manifest commence with the conception of the Golden Egg; and all their ideas of the universe can be derived from it.
- (2) The correct position of the Golden Egg is like that of a "bowl, with its mouth inclined, and bottom upward."
- (3) There are seven principal energies of life, from Buddhi to the element "Earth." Corresponding to these there are seven members of the Solar system the Sun corresponding to Buddhi; the Moon to the Mind; Mars to Ether; Mercury to Air; Jupiter to Fire; Venus to Water; and Saturn to the element "Earth."
- (4) The Earth on which we live, has a very peculiar position. If the other members of the Solar system be said to represent each an individual energy of life, the Earth of ours represents all the five elements; and being near the Moon, it partakes of the energy of the Moon; and as

the latter derives its energy from the Sun, the Earth has the energy of the Sun as well.

- (5) All members of the Solar system lie along the Ellipse, even as the seven principal energies of the Golden Egg, in order of their respective distances from the Sun, as follows :-

Sun, Mercury, Venus, Moon (Earth), Mars, Jupiter and Saturn.

- (6) If this Ellipse be re-arranged in the form of a Wave, a new order of the members of the Solar system, in respect of their distances from the Sun, will be formed as follows :-

Sun, Moon (Earth), Mars, Mercury, Jupiter, Venus, and Saturn.

This gives us the order of the days of the week.

- (7) The form of the Wave corresponds to that of a Snake, specially a hooded Cobra.
- (8) This would explain the origin of Snake-worship as well as Snake-hostility in the world, together with several other religious and quasi-religious ideas and practices not fully understood at present.
- (9) Time, in the unmanifest is associated with Buddhi or the Sun; in the manifest with Air or Breath. The idea of the association of Time with Buddhi can be derived from the form of the Wave referred to above.
- (10) From the same we understand that life passes through four stages of development.
- (11) We also understand from this the idea of the "pairs of opposites:" that the Sun (Buddhi), Ether, Fire, and "Earth" belong to one class; while the Moon (Mind), Air, and Water to another. The former may be called Purushic, and the latter Prakritic.

- (12) There are four orders of created beings, corresponding to these four Purushic energies: the Viviparous related to Buddhi as their source; the Oviparous to Ether; Trees or the vegetable kingdom to Fire; and Germs to "Earth."
- (13) The stages of the creation and manifestation of these four kinds of creatures, together with their elements of activity, food, and death, form a very interesting study, and show their connection with one another in both life and death.
- (14) Creatures produce their likes, owing to the magnetic property of Ether, the principal element in which life becomes manifest. Accordingly the scope of the creation of a new species of the Viviparous and Oviparous is strictly limited.
- (15) The Golden Egg may be divided into two halves, Purushic and Prakṛitic. All manifest birth and death takes place in the Prakṛitic half.
- (16) The Heart, being on the Purushic side, is Purushic in character. Of the two lungs, one lies on the Purushic, and the other on the Prakṛitic side. On this analogy, all parts of a creature on the Purushic side are Purushic, and on the Prakṛitic side Prakṛitic.
- (17) All life becomes manifest through four stages; so does Time. Accordingly the Golden Egg may be divided into four parts; the first belonging to Buddhi, second to Mind, third to Purushic Ether, and the fourth to Prakṛitic Ether. The last will contain also the four remaining energies, Air, Fire, Water, and "Earth," as well as the disintegrating energies which cause death.
- (18) The four Ages of Time, *viz.*, Satya, Treta, Dvāpara, and Kali, correspond to the four divisions of the Golden Egg; Satya to Buddhi, Treta to Mind, Dvāpara to Purushic Ether, and Kali to Prakṛitic Ether. This means that

all life becomes manifest in the Kali Age (Prakritic Ether).

- (19) A great deal of what occurs in sacred Hindu works in connection with the Four Ages of Time can be explained on the basis of their relation to the four divisions of the Golden Egg. In the light of this we can explain the idea of the ten incarnations of Vishnu, and the systems of thought associated with them.

CHAPTER V.

THEORIES AND THEIR APPLICATION

WE have seen that the ancient Hindus regarded the idea of the Golden Egg as the basis of all knowledge of the universe ; and while it is difficult to give a complete account of what they knew, enough has been said to show their grasp of the essential principles of Biology, Physics and Astronomy. It will be outside the scope of this work to examine the character of the knowledge of the ancients in the different departments of science and art ; and we have to confine ourselves to the fundamental laws of life regarding its origin, growth, development and decay. We have examined their systems of thought and the character of the Golden Egg ; it now remains to explain a few more points in the same connection, consider the basis of the science of Hindu Astrology and Medicine, and examine the application of their theories to life ; after which we shall describe the character of the Sanskrit language as a picture of *Brahmanda*, understand the method of its interpretation, and construct the ideas underlying the sacred works of the Hindus.

Ether.

All energy emanates from the unmanifest, the centre of the Heart ; it is then transformed into Buddhi or the Sun, which is followed by the Mind or the Moon ; and then comes Ether, the first of the elements ; and a proper understanding of its character is essential to a study of the ancient systems of Hindu thought. The chief properties of Ether have already been described¹, and it has been pointed out that the energy

1. See p. 38.

of the Sun and Moon is made manifest in it¹; accordingly, as the energy of Ether is magnetic, Heat, Light, Time, and Electricity are all magnetic in character; and so is Sound, propagated in that element. This might explain certain hitherto unexplained phenomena in regard to Heat, Light, Electric and Sound waves.

Motion.

Again, all sound is caused by motion or vibration; hence all motion takes place in Ether. This motion is of two kinds, (1) Elliptical, that is, involving no relative change of place, and (2) Wave-like, involving a relative change of place,—corresponding to the twofold character of Ether, Purushic and Prakṛitic.

In this connection we might observe that, while examining the transformation of the Golden Ellipse of the Solar system into a wave², we saw that we obtained a new arrangement of the planets coinciding with the order of the days of the week, by measuring distances by means of straight lines. This indicates that all manifestation is from an ellipse to a wave, and thence to a straight line; or, as a circle is but a modification of an ellipse, we may say that an ellipse is changed into a circle, a circle into a wave, and a wave into a straight line. This gives us the connection between them, on which depend all our ideas of dimensions, volume, mass etc.

Matter: Atom.

Modern science has found it difficult to define Matter or Atom. Matter is usually conceived as a substance which occupies space; and space, according to the ancient system of thought, is identified with Ether. Matter, accordingly, is a substance situated in Ether. The idea of Atom is the same. It is called *Aṇu* in Sanskrit, which is derived from *Aṇ*, meaning “to produce sound,” and Sound is a property of Ether.

Matter or Atom, therefore, possesses all the properties of Ether,—heat, light, electric, electro-magnetic energy, sound

1. See pp. 40, 50; 123, note 2.

2. See p. 113.

and motion, is subject to Time, and assumes an elliptical form.

Time.

The idea of Time, again, is one that has baffled modern science to define. According to the ancients, however, it is an energy of the Sun, made manifest in Ether, and has the form of a wave like a hooded Cobra.

Time and Space.

From this we can understand the relation of Time to Space, for the latter is identified with Ether, and Ether itself is called Space. Thus Time is made manifest in Ether, or Space; but as it is an energy of the Sun, it is superior to Space which is created out of it; and it is created and destroyed not with Space, but with the Sun. But, inasmuch as all Sun-energy is made manifest in Ether, with the destruction of Ether Time becomes unmanifest, but is not destroyed. When we understand the character of the Sanskrit language we shall see that the relation of Time to Ether is indicated by the very word *Kāla*, meaning Time¹.

Ether and Air.

While a proper understanding of the idea of Ether is essential to a study of the ancient systems of thought, it is no less necessary to understand the relation of Ether to Air, into which it is transformed. In connection with Sound, the property of Ether, we are told in the *Mahābhārata* as follows²:-

“Thus Sound, which is the property of Ether, is of various sorts. The learned have described Sound to be born of Space (Ether). When created by the various kinds of Touch, which is the property of Wind, it may be heard. It

1. See p. 123, note 4.

2. MBh. *Sānti* P. XII, clxxxiv, 42.

cannot, however, be heard when the different kinds of Touch are not used."

This gives us the relation of Air to Ether in connection with Sound; and if the statement be regarded as generally true for all things connected with Ether, we may say that Matter or Motion or electro-magnetic effects cannot "touch" any sense of perception without the medium of Air.

Breath or Prana.

The transformation of Ether into the remaining elements has already been described; we may therefore examine the character of *Prana* or Breath¹. The conception of *Prana* as understood by the ancients, is a most comprehensive one. It is sometimes conceived as the energy of the Heart, and identified with the *Atman* or Soul, characterised by Consciousness¹; sometimes it is associated with the energy of the Head, presided over by *Buddhi* or the Sun¹; sometimes it is fastened to the Mind²; again it is regarded as something physical and identified with Air, and associated with Action, a property of that element³. Then it is examined in relation to Food; and sometimes food is spoken of as the origin of breath⁴, and sometimes referred to as eaten by breath or *Prana*⁵. Again it is considered in relation to the senses of knowledge and action, and recognised as superior to them all⁶. Indeed, a proper understanding of the ideas associated with *Prana* or breath is essential to a correct understanding of the sacred works of the Hindus; and its importance from a purely scientific point of view can hardly be exaggerated. It is enough to mention here that the ancients had devoted a great deal of thought to the subject, distinguished between five principal and five subtle

1. See p. 65, notes 5 and 6.

2. Chh. Up. VI, viii, 2, SBE. Vol. I, p. 99.

3. Ved. Sūt. SBE. Vol. XXXVIII, p. 87.

4. Chh. Up. I, viii, 4, SBE. Vol. I, p. 16.

5. *Ibid.* V, ii, 1. p. 74.

Ait. Ar. Up. II, iv, 3, 2. SBE. Vol. I, p. 241.

6. Chh. Up. V, i. SBE. Vol. I, pp. 72-74.

breaths¹, and built up a whole science of *Praanayama* or breath-control. In this connection we have already pointed out that the form of *Prana* or breath is like a wave or a serpent².

Table of Life and Death.

We have already referred to the Table of Life and Death³ and, if the conclusions arrived at are correctly drawn, its importance in connection with the forms of life can hardly be exaggerated.

Trees.

The question of Plant-life has, in recent years, roused considerable interest; and in this connection the *Mahābhārata* tells us⁴ that Trees partake of the energy of the five elements, have their own senses of knowledge, of hearing, touch, sight, taste and smell. They catch disease, and are cured; are subject to pleasure and pain, are not inanimate, and live and die like all other creatures.

Hindu Astrology.

We may now pass on to a study of the principles underlying the idea of Hindu Astrology. It has already been shown that the ancients understood the nature and character of the Solar system, and the existing science of Astronomy points to their knowledge of the subject. It is less easy to define the principles underlying their science of Astrology; but a careful study of the subject will show that they were constructed on the line of thought outlined in these pages.

We have shown that the seven members of the Solar system correspond to the seven divisions of *Prakṛiti* from *Buddhi* to the element "Earth," out of which the Sun, Mars, Jupiter and Saturn belong to one category, which may be

1. See p. 123, note 6.

2. See p. 116.

3. See p. 142.

4. MBh. *Santi* P. XII, clxxxiv, 10-17.

called Purushic; and the Moon (including our planet Earth), Mercury and Venus belong to another, called Prakritic. We have also pointed out that these constitute "likes" and "unlikes," or the "Pairs of Opposites," which attract and repel one another like the positive and negative aspects of electricity, or the north and south poles of a magnetic field.

Further we have shown¹ that the energy of life flows downward and upward, corresponding to breathing in and breathing out, and that the former is Purushic and the latter Prakritic. From this we shall be able to construct the fundamental principles of Hindu Astrology.

Nine Grahas or Mansions.

In Hindu Astrology we are told of nine *grahas* or mansions, by which the life-history of each individual is governed. They are the Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, *Rahu* or the ascending node, and *Ketu* or the descending node². The first seven are the planets; and what are *Rahu* and *Ketu*?

1. See p. 42.

2. See *Graha*, Monier-William's Dictionary, p. 372; *Ketu*, p. 309; *Rahu*, p. 879. *Rahu* is described as having a dragon's tail. It is said that when the gods had churned the Ocean for Amrita or nectar of immortality, *Rahu* disguised himself as one of them and drank a portion; but the Sun and Moon revealed the fraud to Vishnu, who cut off *Rahu*'s head, which became fixed in the stellar sphere, and having become immortal through drinking Amrita, has ever since wreaked its vengeance on the Sun and Moon by occasionally swallowing them. The tail of the demon became *Ketu*.

Thus we see that the head of the Serpent or dragon refers to *Rahu*, and the tail to *Ketu*; and it has already been shown that the former is Prakritic and the latter Purushic (See p. 119, note 1). This further indicates that *Rahu*, representing the ascending current of life or node, is Prakritic; while *Ketu*, representing the descending current or node is Purushic.

Rahu and Ketu.

It is not difficult to imagine that these two refer to the two currents of life, the descending or the Purushic and ascending or the Prakṛitic one; and, with the seven planets, complete the idea of the energies of life. That this is correct is evident from the fact that Rahu means the ascending or the Prakṛitic node, and Ketu the descending or the Purushic one. Further, Rahu is dark, causing eclipse of the Sun and Moon; whereas Ketu means day-time and light;—the former referring to Prakṛitic and the latter to Purushic energy¹.

Location of Nine Mansions in Man.

It is one of the fundamental ideas of the ancient systems of Hindu thought that all energies of life are made manifest in every creature born on earth², and that Man represents them best of all. Indeed, all things, Food, the inner Self, Breath, Mind, and Buddhi, are often personified as Man³. It is said that the Heart is within and unmanifest; and of the manifest, the place of Buddhi and Mind is in the head⁴; Ether in all the holes and cavities of the body; of Air in the skin; of Fire in the heat of the body; of Water in its liquid parts; and of "Earth" in the substance of the body⁵. But there is another way of locating the energies too, and their relation to the nine mansions may be illustrated as follows:—

MANSIONS	ENERGIES	HUMAN BODY
Sun	Buddhi	Upper part of the Head
Moon	Mind	Lower part of the Head, down to Eyebrows.
Mars	Ether	From Eyebrows to the Throat
Mercury	Air	Lungs, the organs of breath

1. See p. 154, note 2; p. 42, note 2.

2. See p. 43, note 2.

3. Tait. Up. II, 1-5. SBE. Vol. XV, pp. 54-57.

4. Mind is also said to reside in the Heart and that is because the two are often identified (See p. 64, note 1).

5. MBh. *Santi* P. XII, cxci, 9-11.

MANSIONS	ENERGIES	HUMAN BODY
Jupiter	Fire	Digestive system
Venus	Water	Organ of Creation
Saturn	"Earth"	Organ of Excretion
Ketu	Descending node	Breathing in
Rāhu	Ascending node	Breathing out

We see that this gives us all the vital parts of Man ; and when we have understood the character and form of the Sanskrit language (Chapters VI and VII), we shall see that the very names of the planets correspond to the places in the human body assigned to them.

Birth of a Creature.

It is now easy to understand that the birth of a creature corresponds to a certain position of the planetary system made manifest above. The time of appearance, position, conjunction and opposition of the heavenly bodies, and their descending and ascending currents or nodes, will determine the duration of life of a particular aspect of the planetary system, corresponding to a creature born at a certain time ; and the birth, character, and the course of life and death of the latter will correspond to the formation, character, continuance and dissolution of that aspect. Since the motions, conjunctions, combinations, and oppositions of the planetary system are known, we can determine the life-history of a creature (Man) corresponding to them ; and when a certain combination in heaven is dissolved, a person dies. This would appear to be the fundamental idea of Hindu Astrology. It has been developed in many ways, in which both truth and error are strangely mixed ; but we cannot easily deny its theoretical foundation or logical scheme.

Attraction and Repulsion.

We have already referred to the attraction and repulsion of the different members of the Solar system. This does not mean that "attraction" is always desirable, and "repulsion"

undesirable. The influence of a heavenly body depends upon its position at a particular time; and if it is adverse, its effect may be "repelled" or neutralised by a "like" planet, or one belonging to the same category, Purushic or Prakritic; whereas an "unlike" one may "attract" or aggravate it. This is important to remember, as this idea has been extended to the science of Medicine as well.

Mars.

Mars or Mangala occupies a very important place in this scheme of thought. He represents Ether, in which all life becomes manifest, and where the current of life is broken into positive and negative, corresponding to its twofold character, Purushic and Prakritic, and to breathing in and breathing out. So long as this positive energy continues to be transformed into its negative counterpart, and breathing in into breathing out, life functions undisturbed; but a disturbance in the flow of this current or its reversal will cause dislocation or break in the current of life, resulting in disease or death. Thus Mars occupies a very important place in the scheme of Hindu Astrology, and his "unfriendliness" is believed to cause a disturbance or break in the flow of the energy of life.

Saturn.

Saturn or Sani is equally important a planet. He represents the element "Earth," the last of the seven manifest divisions of life; and it has been pointed out that all life becomes manifest as soon as it reaches the "Earth" stage. As the Viviparous become manifest in Ether, so do Trees and Germs in "Earth," and the importance of this element has been shown in the Table of Life and Death. It has been pointed out that the viviparous die when "Earth" disintegrates; that is to say, so long as the current of life passes on, through Food, from "Earth" to the parent energy of the Heart, the cycle of life goes on; but when its contact with the Heart is broken and it passes on from integrated to disintegrated "Earth," life comes to an end. Thus the viviparous continue to live as long as Saturn is friendly and holds his connection with the unmanifest

energy of the Heart or the manifest energy of Buddhi ; but if the current of life is "earthed," a person must die.

Thus we see that there is a consistent and logical basis for what might be called the science of Astrology. Its details require further investigation ; but the scheme of thought as here outlined cannot be dismissed as altogether fantastic.

Theory of Medicine.

From the theory of Astrology it is easy to pass on to the theory of Medicine. Indeed, the two are often regarded as inter-connected, and the planets are believed to have as much influence on health as on life.

Taking Man as the best representative of the Viviparous, we have shown that different parts of the human body correspond to the different planets, and pointed out that all equilibrium is maintained by the attraction or juxta-position of positive and negative or Purushic and Prakritic particles. When this is disturbed, there is disease ; and when the current of life is broken, there is death. In this connection we have observed that this disturbance or break takes place either in Ether or the element "Earth." Hence these are the two places of disease or death, related to (1) breathing in and out, for it is in Ether that they meet as downward and upward, or positive and negative, currents of life¹, and (2) Food, ending in Germs.

Two Kinds of Disease.

Disease of the viviparous is, therefore, of two kinds, related to (1) breathing in and breathing out, and (2) Food, ending in the element "Earth" or Germs.

Disease of Breathing.

The disease of breathing-in implies an excess of the in-coming breath or the descending or Purushic current of

1. See pp. 42, 157.

life, and is due to an abnormal activity of the Heart, Buddhi, Mind, and Purushic Ether. The disease of breathing-out implies an excess of the out-going breath or the ascending or Prakṛitic current of life, and arises from an abnormal activity of the Prakṛitic aspect of Ether and the four elements; that is, excess of motion from place to place (Prakṛitic Ether), excess of action (Air), or unhealthy Food (Fire, Water, and "Earth").

Germes and Disease.

As Germes are identified with the element "Earth," they must be found in all kinds of human Food; but they are healthy so long as they remain in a state of integrated "Earth;" and cause disease and death of the viviparous in their second stage of development, when "Earth" disintegrates.

Again, it has been pointed out¹ that Germes become active in disintegrated or foul air; and as Air is connected with breath, touch, and skin², this means that they would attack the viviparous through breathing, exposure to foul air, or contact with unhealthy skin.

From this it follows that certain diseases of the Heart, mental diseases, or diseases of motion or action are not in themselves characterised by germes; but inasmuch as the whole body is linked to food by means of the vital airs³, and germes may attack through breathing and contact with skin, even these diseases may have, if not primary, subsidiary germes. But where a Heart or mental disease, or a disease of motion or action is not accompanied by a disease of food, foul air or skin affection, it cannot have any germes.

As all food is connected with breath and is swallowed by *Prana*⁴, breath is associated with germes and their diseases.

1. See p. 142-143.

2. See p. 70.

3. SBr. VI, vii, 1, 21, SBE. Vol. XLI, p. 270.

4. Ait. Br. Up. II, iv, 3, 2, SBE. Vol. I, p. 241.

Theory of the Cure of Disease.

The theory of the cure of disease follows the line of thought outlined in these pages. We have already referred to the two categories of energies, Purushic and Prakṛitic, or "likes" and "unlikes," and shown that the former repel and the latter attract. Further, we know that all manifestation is from a higher to a lower energy; hence the higher controls the lower. From these two principles we should be able to construct a theory of the cure of disease.

Diseases are of two principal kinds, (1) of Ether or breathing in and out, and (2) Food or Germs; and they can be repelled by "like" energies, specially those higher in the scale of creation. In this connection we have already observed that the order of creation is from Buddhi to "Earth," and the reverse of it is the order of destruction. Accordingly, if we arrange the integrated and disintegrated energies one after another in order, we shall get from them a complete set of "likes" and "unlikes¹." Thus we have

Integrated

Buddhi, Mind, Ether, Air, Fire, Water, and "Earth," and

Disintegrated

"Earth," Water, Fire, Air, Ether, Mind, and Buddhi. As equilibrium is maintained by "like" and "unlike" energies being placed side by side, the odd and even numbers are respectively "like" and "unlike." Thus we get

Like energies, Purushic:—

Integrated—Buddhi, Ether, Fire, "Earth," and

Disintegrated—Water, Air, Mind; and

Like energies, Prakṛitic:—

Integrated—Mind, Air, Water; and

Disintegrated—"Earth," Fire, Ether, Buddhi.

In this connection we have observed that Purushic and Prakṛitic energies are "unlike," and would attract one another; but in their own categories Purushic energies would repel

1. See Table of Life and Death, p. 142.

Purushic, and Prakritic repel Prakritic energies. This attraction and repulsion would vary with the difference separating them; for instance, among the Purushic group integrated "Earth" will repel disintegrated Water most; and in the Prakritic group integrated Water will repel most disintegrated "Earth." For the same reason the greatest attraction lies between integrated and disintegrated "Earth."

Now let us take Germs and the diseases caused by them. They are identified with the element "Earth" and contribute to health in their first stage; and it is only when "Earth" begins to disintegrate that they cause disease; and when this disintegration is complete the viviparous and Purushic oviparous die¹.

Water Cure.

We have already observed that integrated Water is most "like" disintegrated "Earth," and would repel it best; accordingly diseases of germs are cured best by means of fresh and pure Water. This would explain why, in the Vedas² Waters are said to hold all medicines, and have in them all balms that heal.

Diseases of Food.

We have said that all disease may be cured in two ways, (1) by the repulsion of "likes," and (2) by the control of a lower by a higher energy. As Food consists of three elements, Fire, Water, and "Earth," the disease of each constituent element will be cured by its "like." Of these we have dealt with "Earth" or Germs, and shown that their disease is best cured by fresh Water. If the Water constituent of food disintegrates, its cure lies in integrated or fresh "Earth" or healthy germs and its "likes"; and if its Fire-constituent disintegrates, the cure is disintegrated "Earth," or the continuance of germs in their second stage of development; and these, in their turn, are cured by fresh Water. Thus

1. See p. 145. See Table of Life and Death, p. 142.

2. RV. I, xxiii, 19-20.

Water is the best cure for diseases of food; and the continuance of slightly unhealthy germs is not necessarily an unfavourable sign, for they repel the attack of the disintegrating Fire-constituent of food, the worst cause of the disease.

Further, as the higher energy controls the lower, diseases of Food, belonging to Fire-class, are controlled by the energies above Fire, *viz.*, pure air, breathing exercises, work with hands (Air); or, if that fails, motion from place to place (Prakritic Ether); or, if that does not succeed, rest or elliptical motion (Purushic Ether). The last, in its turn, is controlled by the action of Mind (thinking) or of Buddhi (meditation)¹.

Diseases of Breathing.

The same law would apply to diseases of breathing in and breathing out. The former, related to abnormal mental activity, is cured by the repelling force of like energies, and the transformation of the higher into the lower. Thus the derangement of Buddhi, Mind, and Purushic Ether (excess of rest, elliptical motion, sedentary habits) is cured by motion from place to place (walking, running, related to Prakritic Ether), fresh air, work with hands (Air), and Food (Fire, Water, and "Earth").

Diseases of the out-going breath, being Prakritic in character, are related to the ascending current of life, starting from Prakritic Ether and ending in the element "Earth." Generally speaking they are, therefore, associated with food, and characterised by germs, and have to be treated accordingly. They can also be controlled by means of the Purushic current of life, that is, breathing in (deep breathing, breathing exercises, or *Pranayama*), rest (elliptical motion, Purushic Ether), thinking (Mind), and meditation (Buddhi)¹.

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1. As will presently be shown, Prakritic Ether is represented by *ghee* or clarified butter, certain metals, sounds, etc., while Purushic Ether by milk, certain other metals, sounds, etc. These will provide remedies too. Similarly Mind-energy is represented by Silver, Buddhi by Gold, and Heart-energy by Diamond; and these will serve in their turn. (See pp. 165-166).

Disease of the Heart.

Whether the Heart, the supreme unmanifest energy of life, be regarded as Purushic or Prakritic, it cannot be denied that it is characterised by electric or super-electric energy¹. Its diseases would best be cured by its like, *viz.* the Mind which too, as has already been pointed out, is characterised by electric energy. Electric treatment would, therefore, be helpful in some cases of heart-disease. Further, as will be shown in a subsequent Chapter (IX), Soma, the Moon-god, represents Mind-energy; and Soma is conceived as wine, *par excellence*. Wine would, accordingly, be another remedy for some diseases of the heart. Similarly, the metal Silver symbolises the Moon or Mind²; and some cure for heart troubles would be found in preparations of silver. In the same way Diamond (Vajra, lightning) is conceived as an electric or a super-electric energy, and would provide a remedy. All these would serve in cases of heart disease; but a healthy heart would be repelled or hurt by them.

We have, in this discussion, regarded the Heart as Prakritic, like the Mind; but it has already been pointed out that the Heart-energy is often identified with Buddhi³, which is spoken of as Purushic. This implies that the Heart has certain Purushic and certain Prakritic characteristics; and, in its first manifestation as Buddhi, is undoubtedly Purushic. Thus, when the Heart energy is identified with Buddhi, that is, in its first stage of manifestation, its disease will be cured by its like, *viz.* Buddhi-energy; and it will be attracted or aggravated by its unlike, *viz.* Mind energy,—electric treatment, wine, silver, diamond etc. Its remedy at that stage is to be found in Buddhi-energy, and its counterparts,—Heat, sunlight, gold⁴. Thus, in its original state or rest, diseases of the Heart will be cured by electric treatment, wine, silver etc.; but in the first stage of manifestation, as Buddhi, its diseases will be cured by Sun-treatment, gold etc.

1. See p. 38, note 2.

2. See p. 66, note 9.

3. See p. 65, note 4.

4. See p. 53, note 1.

Diseases of Lungs.

The lungs are the organs of breathing ; and it has already been pointed out that the one near the Heart is Purushic, and the other Prakrit¹; similarly, breathing in is Purushic and breathing out Prakritic. Diseases of the lungs are, therefore, analogous to those of the Heart. At one stage of lung affection health can be restored by the Mind-treatment, *viz.* electric treatment, etc.; but at another stage the cure is to be found in Sun-treatment, gold, etc.

In this connection we have to remember that breath is also related to the element Air and food². Lung diseases are, therefore, characterised by germs, and may be cured in the way already described. Where the trouble is due to Air only, it may be cured by its like, *viz.*, fresh Air ; or by a like energy higher in the scale, *viz.*, rest (Purushic Ether)³, or Mind-treatment, etc.

Music as Cure for Disease.

As all sound is produced in Ether, music is a remedy for diseases where Purushic or Prakrit¹ Ether would serve ; and inasmuch as these aspects of Ether come into every form of life, different notes of music would provide remedies for different kinds of disease ; for where Purushic Ether attracts, Prakrit¹ Ether would repel, and *vice versa*.

In this connection it has been observed that all germs perish in disintegrated Purushic Ether ; accordingly certain

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1. See p. 122.
 2. See p. 152, notes 3, 4, 5.
 3. Ether occupies a special position in the Golden Egg. It has a twofold character, Purushic and Prakrit¹. Viewed as a whole, it should be "unlike" both Mind and Air, being situated between them ; but its two parts would act differently ; for Prakrit¹ Ether, being next to Air, is "unlike" it, whereas Purushic Ether would be "like." The same reasoning will apply in connection with Ether and Mind ; and Prakrit¹ Ether is more "like" to Mind, while Purushic Ether would be more "unlike."

notes of music are destructive of germs¹. But as disintegrated Prakṛitic Ether serves as food for germs², certain other notes, produced in that region of the element, would aggravate their attack.

Milk and Milk Products.

As will subsequently be shown (Chapters VII and IX), the Cow (*Go*) and all that is connected with it, is related to Ether, Purushic or Prakṛitic. Thus milk is Purushic; and curd, butter, *ghee*, and all milk products where the original substance is changed into another, would be Prakṛitic. Accordingly milk and its products will provide cure for disease in the same manner as notes of music; where milk harms, curd etc., will help; and milk keeps the activity and growth of germs in control.

Again, since milk and certain notes of music are "like" each other, where one fails the other will succeed.

Eggs.

The same observations apply to eggs, though with less force. They are related to Purushic and Prakṛitic Ether, and partake of other elements too; but in so far as they partake of Ether, they act in the same manner as milk and its products.

Metals.

Metals are atoms; and as atom is related to Ether³, so are metals⁴. Accordingly metals have properties of their element in respect of curing disease.

1. This will perhaps explain the use of music in cases of small-pox in India.

2. See pp. 142, 143.

3. See p. 150.

4. The Sanskrit word for metal is *Dhātu*, which also signifies the five great elements, with Ether as the first (See Monier-William's Dictionary, p. 513).

Silver.

As Silver represents Mind-energy, it would serve in affections of a "like" character; that is, of the Heart, Mind, Air, and Water; in other words it is useful in diseases of the Heart and Mind, and would help in diseases of the skin, germ affections resulting from contact or breathing (Air), diseases of the tongue as a sense of taste, and diseases of the organ of creation¹ (venereal diseases, etc.).

Gold.

As Gold represents Buddhi-energy, it would serve in diseases of a "like" character; that is, of Buddhi (and Heart where it may be identified with Buddhi), Ether, Fire and "Earth." Accordingly it would help in cases of brain disease, some kinds of heart disease, and lung affection (breath associated with the head), obstruction or paralysis of motion (Ether), obstruction or paralysis of speech, eye diseases (Fire), and diseases of the organ of excretion or germs ("Earth").

Diamond.

Diamond, according to the ancients, was believed to be an electric or super-electric energy, symbolic of the Heart. The Sanskrit word for Diamond is Vajra lightning, which usually signifies energy of the Heart². Diamond, accordingly, would serve in cases of disease of the heart and its "likes," and work in the same manner as Silver.

But as the Heart is unmanifest and the Diamond manifest, the latter can represent Heart-energy only in its manifest form, that is, where it can be identified with Buddhi or the energy of the head. In this case Diamond will act in the same manner as Gold.

Snake Poison.

The test of this theory must lie in actual cases of disease; and it may be of interest to apply it to cases of snake poison, often referred to in the sacred works of the Hindus³.

1. The organ of creation is related to Water. See p. 70.

2. See p. 38, note, 2; p. 64, note 6; p. 78, note 2.

3. RV. 1, cxci, etc.

The poison of the snake lies in its mouth or head; and that, as has already been shown¹ in the case of the universal Serpent, is Prakṛitic; and Venus, representing Water or Prakṛiti occupies in it the foremost place. Snake poison therefore, is a deadly activity of Prakṛiti and its cure is to be found in the same way as in the case of other diseases.

In this connection we may note that as the Golden Egg is transformed into the Buddhi-snake, and that into the Mind-snake; and again, as the snake is Oviparous, that is, born of Ether, which is of two kinds, there are four main kinds of snakes, (1) Buddhi-snake, (2) Mind-snake, (3) Purushic Ether snake, and (4) Prakṛitic Ether snake². Of these the first and third, being Purushic, are non-poisonous; while the second and fourth, being Prakṛitic, are poisonous.

1. See Fig. 19, p. 113.

2. As the unlikes attract and likes repel, the Buddhi and Purushic-Ether-snakes are attracted to Mind-energy, represented by Silver and Diamonds (Vajra, lightning, symbolising Heart-energy); and the Mind- and Prakṛitic-Ether-snakes to Buddhi-energy, represented by Gold. Hence snakes are popularly associated with wealth. From this we may also infer that Silver and Diamond repel each other but attract Gold; and if this be correct, Silver and Gold, and Gold and Diamond should be found in nature side by side, but not Silver and Diamond.

By a similar reasoning we may conclude that the Buddhi and Purushic Ether snakes are attracted to moonlight and night, while the other two kinds to sunlight and day.

We may distinguish between their colours in the same way. The Buddhi-snake, representing Sun-energy, has the colours of sunlight, specially gold; the Mind-snake has colours of electric light, specially silver; while the remaining two kinds of snakes are like the first, as already explained.

Purusha attracts Prakṛiti, and *vice versa*; and as the latter has all the properties of matter, length, breadth, thickness, and weight, the Buddhi- and Purushic-Ether-snakes attract these properties; that is, are thicker, heavier and greater in length than the Mind- and Prakṛitic-Ether-snakes respectively.

The Mind-snake.

The poison of this snake is characterised by deadly electric or Mind-energy, and affects and arrests the functions of all "like" energies; that is, (1) Heart, (like the Mind,) (2) Mind, (3) Air, and (4) Water; hence one suffering from this snake poison would show the following symptoms –

- (1) Heart: The Heart faints, and the patient loses consciousness,—its chief characteristic. As the Heart is related to breathing, the latter is affected and becomes difficult. As Heart-energy may be identified with Buddhi, that is affected too.
- (2) Mind: The Mind ceases to function, and with it the senses of Knowledge and Action, into which it is transformed.
- (3) Air: The lungs or air-organs are affected; the skin loses its freshness and colour, and the arms are paralysed.
- (4) Water: The tongue and the organ of creation are deranged, and the patient salivates, and either passes urine profusely or not at all.

The Cure.

The cure for this snake poison is to be found in diamond¹ (Heart-energy), and electric energy, silver, and wine² (Mind-energy), and for reasons already explained.

Prakritic Ether Snake.

The poison of this snake is characterised by deadly magnetic energy (Ether), and arrests the functions of "like" energies, *viz.* (1) Buddhi, (2) Ether, (3) Fire, and (4) "Earth." The victim accordingly shows the following symptoms:—

- (1) Buddhi: The head is affected; and, as it is often identified with Heart-energy, that faints too, but not so fast as in

1. This will explain the ancient belief that diamonds have the power of averting insanity or disease of the Mind (See p. 166) and rendering poison harmless.

2. Cf. AV. SBE. Vol. XLII, pp. 42, 154. Soma, the great wine, renders poison powerless and removes it.

the case of the Mind-snake poison. As breath or Air is connected with the Buddhi-energy, breathing becomes difficult.

- (2) Ether: All senses of Knowledge and Action become paralysed; but the patient does not lose consciousness to the same extent as in the case of the Mind-snake poison. The face (containing the senses) and throat are affected also.
- (3) Fire: The sense of sight (Eyes) is paralysed. As blood, speech, and digestive organs are related to Fire, the patient bleeds and vomits, and cannot speak.
- (4) "Earth". The organ of excretion gets deranged and passes matter.

The Cure.

The cure for this poison is to be found in the same way as before—in Gold (Buddhi-energy), some metals, music, *ghee* or clarified butter, all of which represent Prakritic Ether.

Diseases of other kinds of Creatures.

We have so far considered the diseases of the viviparous only; but the same line of thought will apply to other orders of creatures as well, and a reference to the Table of Life and Death (p. 142) will indicate both the cause and cure of disease in their case as in that of the viviparous.

It is possible to extend this line of thought; but it is as likely to lead to error as to truth, unless the conclusions are checked and verified by actual facts. It might, however, be remembered that the idea itself is based on observation and experiment; only the conclusions have been generalised into one single theory or law. If some of them are found to be incorrect, it does not follow that the whole system of thought is erroneous; it may be that the inferences have been hastily drawn.

Arithmetic.

Whatever might be said about the application of the present system of thought to the different branches of science

referred to here, "what is quite certain is that our present decimal system (in Arithmetic), with the zero.....is of Indian origin. From the Indians it passed to the Arabians.....In Europe the complete system with the zero was derived from the Arabs in the 12th. century A. D¹.

If the present system of numbers from 1 to 9, with zero placed to the right, is of Indian origin, it cannot be isolated from the general theory of life which constitutes the basis of all Hindu thought. Arithmetic deals with numbers on which the whole science of Mathematics is based, and its importance in Hindu Astronomy and Astrology can hardly be exaggerated; and if the latter follow a certain scheme of thought, it should include Arithmetic itself.

What then is the significance of the numbers from one to nine, and of zero? and why is the place of zero, when it increases the quality of a number to ten, hundred or more, to its right and not left? and why, when it is placed to the left it does not function in any way at all?

Nine Numbers.

It has been pointed out that the nine numbers in Hindu Astronomy and Astrology refer to the nine energies or mansions, namely, the seven divisions of Prakṛiti from Buddhi to "Earth," and the two, descending and ascending, currents of life². Thus, the nine numbers complete and include all that can exist in Prakṛiti. But if the whole idea of life includes both Purusha and Prakṛiti, where is the place of Purusha in this scheme of numbers?

Zero.

It has been pointed out that the main scheme of Hindu thought in regard to the creation of life depends on the conception of the union of Purusha and Prakṛiti; and it has been shown that the male seed is but a hundred-thousandth

1, Ency. Brit. Vol. XIX, p. 867.

2. See pp. 154, 155.

part of the ovum in size, and may appropriately be represented by a point only¹; and that is zero in the Hindu system.

But why should zero be placed to the right of a number to become creative? The answer to this is to be found in the correct place of Purusha in relation to Prakṛiti; and that, as has been pointed out, is to her right². This means that Purusha (zero), to be creative, must lie on the right of Prakṛiti (nine numbers); and if he is placed on the left, creation cannot take place. Thus we see that the ideas of science and philosophy are represented in the form of numbers in the system of Hindu Arithmetic.

From Abstract to Concrete: Hindu Marriage Ceremony.

It has been observed³ that each system of thought has its counterpart in a system of religion, and that the ancients have translated their abstract ideas of science and philosophy into concrete forms of religious worship; and even their social customs are regarded as sacred by the devout. An interesting illustration of the relation between Purusha and Prakṛiti, or zero and the nine numbers, is to be found in the form of the Hindu marriage ceremony, which too is conceived as a union of Prakṛiti and Purusha through woman and man.

The pair are seated to face the east, the place of the Sun, the supreme source of manifest life, whose image below is the sacred Fire kindled before them. The figure of the nine

1. See p. 17; p. 24; note 3; p. 35, note 2.

In Sanskrit each letter of the alphabet has a number of meanings, which will be explained in Chapter VI; and it may be of interest to note that a number of letters, e. g. Kh, Th, H, mean both Purusha and zero. The words *Sunya* and *Bindu* have a similar meaning. As the ideas of Science have been generalised into those of Philosophy and Religion, the Supreme Purusha is conceived as zero, and spoken of as greater than the greatest and smaller than the smallest (See p. 35, note 2).

2. See p. 56, note 2.

3. See p. 61.

mansions or *grahas*, is drawn to represent Prakṛiti, whose place by the Fire as an image of the Sun, symbolises the first union of the Supreme Puruṣa and Prakṛiti on earth. When the ceremony commences the bride is seated to the *right* of the bridegroom; and it is completed only after they have gone round the Fire and *grahas* four times, and measured seven steps; and then they change their places, and the bride is seated to the *left* of the bridegroom.

All this is but an illustration of the union of Puruṣa and Prakṛiti according to the system of thought already explained. The four circles round the Fire are the four stages through which all life must pass to become manifest; the seven steps represent the seven divisions of life, from Buddhi to the element "Earth," which must be taken to create life anew; while the places to right and left represent the correct position of Puruṣa and Prakṛiti. When the ceremony begins, the pair are still uncreative; and so the bridegroom is seated to the left of the bride, like zero in respect of the numbers; but when it is completed, he (zero), having been made creative in respect of the bride, is given his correct place, and that is to her right.

Some Hindu Religious Ceremonies.

If the Hindu marriage ceremony is intended to be a picture of a great scheme of thought, the same idea should apply to other sacred forms of religious worship as well. In this connection we have already considered the idea of the ten incarnations of Viṣṇu, the ages of their manifestation, and the months of their birth; the idea of the four castes, as illustrating the same four stages of life-development, will be examined in Chapter VIII; and here we may deal with a few sacred forms and ceremonies of the Hindus, as a concrete and pictorial representation of the ideas of science and philosophy,—satisfying the popular mind intent on outward expression as well as the highest understanding concerned with the spirit only.

Om.

The syllable "Om" is regarded as specially sacred by the Hindus, and this sanctity attaches to it from Vedic times. The

ideas it expresses are explained in various ways, and it is usually analysed into its three component letters, A, U, M, according to the rules of Sanskrit grammar, and each of these is regarded as conveying an idea of an aspect of the Supreme Creator¹. But there is a very simple explanation of this sacred syllable in the light of what has previously been observed. The whole universe is conceived as a union of Purusha and Prakṛiti, expressed in the form of the positive and negative or Purushic and Prakṛitic currents of energy; and these unite in the in-coming and out-going *Prana* or breath, as has already been explained². And it is this idea that is conveyed by Om; for as we pronounce it, it is divided into two parts, O and M (called *Anusvara* in Sanskrit). As we utter the former, we have to open our lips and *draw in breath*; but in order to utter M (*Anusvara*), we have to close the lips and *breathe out*, through the nostrils. Thus the two great currents of life, Purushic and Prakṛitic, represented by breathing in and out, are expressed by the syllable Om; and it may be of interest to note that this sacred syllable is also called *Pranava* in sacred literature³, indicating its obvious connection with *Prana* or breath.

Sacrifice.

Reference has already been made to the idea of Sacrifice as creative action⁴. In the *Rig Veda*⁵ we are told of the great "sacrifice" of the Supreme Purusha who divides himself into many parts and creates thereby different forms of life in the three worlds; the same idea is repeated in the *Bhagavad Gītā*⁶, where Prajāpati is said to have created the worlds by means of sacrifice; and the whole idea of the *Brahmanas*, an essential part of the Vedas, is the same⁷. Sacrifice is action performed for a creative purpose, to bring into the world something new

1. Prasna Up. V, 5, 6; Mait. Br. Up. VI, 3, 4; SBE. Vol. XV, pp. 282, 307-

2. See p 154, note 1.

3. Svet. Up. I, 13; SBE. Vol. XV, p. 237.

4. See p. 114, note 6.

5. RV. X, xc.

6. BhG. III, 10.

7. Cf. SBr. SBE. Vol. XLIII, Introd. xiii-xx.

or different from the performer of the sacrifice ; and so it is unselfish and impersonal. It is in this sense that the Vedas are said to enjoin action ; the idea of Indra as a performer of many sacrifices is the same ; and it is in the same light that we have to understand the emphasis laid on sacrifice in the Bhagavad Gita¹. The original idea has undoubtedly been forgotten through lapse of time ; but its essential truth yet remains.

Triple Mark of a Hindu.

The three marks of a Hindu are the tuft of hair on the top of the head, the *tilaka* or mark on the brows, and the sacred thread ; and it requires but a little imagination to see that the first points to the place of Buddhi, the second of the Mind, and the third, by its oval form, of Ether and the five elements ; and the last includes also the idea of *Brahmanda* and all that it signifies². This exhausts the fundamentals of all knowledge of the ancients ; and it is this that makes a real Hindu.

Name-giving Ceremony.

The idea of the birth of a child as represented by the planets has already been explained ; and, in accordance with

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1. BhG. III, 9-15 ; IV, 24-34.
 2. The sacred thread must consist of one piece of yarn, twisted ninefold, then again rolled threefold, ending in a knot. It is worn over the left shoulder and passed across the body to the right thigh, with the knot downwards. Thus it describes the figure of an egg, and corresponds exactly to the idea of the inclined position of *Prakriti* (See p. 104). *Prakriti* is like an egg, one continuous whole, with nine (seven and two) divisions and three *Gunās*, and its correct position is with the point (knot of the thread) downwards, inclined in the way the sacred thread is worn. A man wears it from left to right, whereas in the figure the current of life appears to be from right to left (See Fig 20, p. 121). This is due to the fact that we look at the two from opposite sides. Seen from the same side they will be identical (Cf. p. 122, note 3.)

their position, a child is given a name on the sixth, eleventh, or the sixteenth day of its birth, according to different practice of the Hindus. All these numbers, as has been pointed out¹, refer to the Mind, which, according to the ancients, has Speech for its counterpart², and its energy is immediately made manifest in Ether, which has Sound for its attribute³. From this we may infer that the child is believed to reach the Mind-stage of development on these days, and so is associated with speech or sound or a name.

Tonsure or Head-shaving Ceremony.

The head-shaving ceremony of a child usually takes place in the seventeenth month of its birth; and this number refers to Buddhi, as sixteen to Mind;—the idea being to indicate and expose the Buddhi-stage (crown) in the growth of the child⁴.

Death Ceremony.

In this way we may explain a number of Hindu ceremonies from birth to death. For instance, the death ceremony is intended to show the dissolution of life. The body is consigned to the flames of Agni (Fire), an emblem of the Sun, the supreme manifest Purusha; and what is spared is consigned to Water or Prakṛiti,—indicating thereby the portion of each. We have the same four circles round the fire, but in the reverse order, pointing to the course of dissolution; and the light in the home burns for twelve days to illustrate the complete cycle of life⁵ or Time which has come to an end. The details of other ceremonies in this connection will be found to have the same significance.

Sraddha Ceremony.

The idea of Sraddha, a ceremony in memory of the deceased, may be similarly explained. Beginning the month

1. See p. 131, note 5.

2. SBr. VIII, i, 2, 7-8, SBE. Vol. XLIII, p. 11. Mind is Speech.....Mind's daughter, Speech.

3. See p. 69.

4. This ceremony sometimes takes place in the seventh year of birth, and the number seven also represents Buddhi.

5. See p. 124, note 2.

with the bright fortnight, the season of *Sraddha* commences with the dark fortnight of *Bhādra* or the sixth lunar month; but if the month begins with the dark fortnight, it belongs to the dark fortnight of *Asvina* or the seventh. It has already been explained that the number six refers to the Mind, and seven to *Buddhi*; and it has been pointed out that the dwelling place of the departed is the Moon or the Sun or the Supreme Eternal according to their stages of development¹; and it has been shown that the energy of the Sun and the Moon is made manifest in *Ether*². Now as our planet Earth consists of *Ether* and the other elements³, it is characterised by the energy of the Sun and the Moon; and as the spirits of the departed, dwelling there, are identified with them, they may be said to be in contact with our planet still; and the idea of this connection is preserved in the *Sraddha* ceremony performed in the sixth or the seventh month, associated with the Moon and the Sun; while the dark fortnight is intended to indicate yet further the connection of the departed soul with *Prakṛitic Ether* or *Prakṛiti*, also called dark and identified with the night⁴.

Hindu Festivals.

It is possible to extend this idea to a number of Hindu sacred festivals as well. Some of them, as for instance *Makara-Sankranti* and *Vasanta-Panchami*, are undoubtedly associated with the change of seasons; but in many of them the ideas of philosophy are linked up with phenomena of Nature. Others are intended to be pictures of different schemes of thought; and in this connection reference has already been made to the sacred days associated with the manifestation of the ten incarnations of *Vishṇu*. We might further mention that *Maha-Siva-ratri* or the Great Night of *Siva* is celebrated in *Magha* or the eleventh lunar month, and this number is associated with Mind, as has already been pointed out. *Siva*, accordingly,

1. See p. 74.

2. See 123, note 2.

3. See p. 49.

4. See p. 124, note 1.

is associated with the Mind-religion or the Yoga system of thought; and this agrees with our ideas previously explained¹.

Similarly we have the Holî festival in Phalguna or the twelfth lunar month; and the number twelve refers to Buddhi as eleven to Mind. Accordingly this festival is intended to illustrate the Vedāntic system of thought, based on Buddhi as the supreme manifestation of life, expressing its oneness of creative energy; hence it is associated with *Krishna*, the highest expression of the Vedāntic system².

Conclusion.

It is possible to extend this line of thought further yet; and it would be difficult to resist the conclusion that the ancients had made a deep study of the phenomena of Nature, and constructed thereby their systems of philosophy and religion. There is enough of imagination and speculation too; but the whole idea is essentially based on observation, analysis, reasoning and synthesis of facts; and it is possible to discover in their most abstract conceptions the basis of accurate observation and correct reasoning. In the preceding chapters an attempt has been made to show the constructive character of the ancient Hindu systems of thought; and the following ones will show how the same idea has been applied to the creation of a new language, Sanskrit, intended to be an echo of the voice of the manifold universe. Then we shall be able to understand how the sacred works of the Hindus, the Vedas, *Brahmanas*, *Upanishads*, *Puranas*, the epics of *Ramayana* and *Mahabharata*, and the six systems of Hindu philosophy are but pictures, in different ways, of the same scheme of thought; and realise how, in their original form, the great religious and social practices of the people were conceived as a magnificent attempt to embody and visualise in concrete form ideas and theories and forces and laws of life. The original conception has undoubtedly been forgotten in course of time; yet there is enough in the sacred works as well as the present day life of the people to point to the scheme of the whole.

1. See p. 79, note 3.

2. See pp. 79, 85.

CHAPTER VI.

THE ORIGIN AND CHARACTER OF SANSKRIT

A New Language.

WE have already referred to the sacred character of the Sanskrit language, and observed that it is a deliberate creation of the genius of man; and was intended, by means of its structure, form, and grammatical rules, to illustrate a great scheme of science and philosophy, generalised into a comprehensive law of life¹. In this connection we have also pointed out in what way can a language be conceived as a picture of a cell, which constitutes the basis of the idea of *Brahmāṇḍa* or the universal Ovum of *Brahma* from which all life is born². Indeed, as all sound is produced in Ether, and all things assume an elliptical or cell-shaped form in that element, nothing can be more perfectly scientific than to conceive of language, which is but an expression of thought through symbols of sound³, as a picture of the working and manifestation of that Ether in which it is produced, or the Cell which is the basis of all forms of life from which thought emanates.

Mahadeva's Drum.

According to orthodox tradition it is believed that the Lord Mahadeva played on his heavenly drum, and the notes

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1. See Chap. II.
 2. See pp. 24-26.
 3. Thought is an attribute of Mind or Buddhi, according as it raises a doubt or establishes certainty (see p. 68); and the energy of Mind and Buddhi is made manifest in Ether (see p. 150, note 1); thus thought is made manifest in sound (or speech), a property of Ether.

that arose constituted the letters of the Sanskrit alphabet, and so was the language formed. Hence it is claimed that Sanskrit is of divine origin in a very special sense, different from the conception of all Sound (and therefore Speech) being an echo of the voice of the Fire of the Supreme Eternal¹.

Whatever the value of this tradition, it is generally agreed that Sanskrit, even in its earliest or Vedic form, presents a development superior to any known language of the world. Yet the claim to divine origin, understood in a somewhat different sense to that of the orthodox, will not, on examination, be found to be purely fanciful.

A Picture of Brahmanḍa.

The very meaning of the word "Sanskrit" implies that it is a "well constructed, well composed, and refined" language; and it requires no stretch of imagination to conceive of it as a new creation of the genius of man, intended to be a picture of a systematic and scientific theory of life-manifestation. No other language is believed to be a deliberate creation of the human mind, and the origin of a language is usually regarded as almost unknowable, like the origin of the race itself. But the case is very different with Sanskrit. It was intended to be a picture of life as made manifest in the form of Brahmanḍa or the universal Cell, to be an echo of the eternal Sound that arises in the Ether of the Heart as well as the element of that name, and vibrates in the universe; and it owes its origin to the creative genius of man.

It has already been pointed out that the ancient Hindus understood the form of the Cell, both male and female, the first and the most fundamental life-organism that can be known; and it has been shown that the principal divisions and forces in connection with the Cell are (a) Nucleus, (b) Cytoplasm, (c) Centrosomes, (d) Chromosomes. A number of changes take place in the nucleus and the cytoplasm in the course of cell-development, in which the Centrosomes play a most important part; and they are to be found sometimes in the nucleus and sometimes in the cytoplasm, and have the

1. See p. 6.

appearance of a point over a point, thus, : . The action of the Centrosomes on the Chromatin particles of the Cell has the form of a point over an arc of a circle or the crescent moon, thus, ☾; and just before the Cell divides, the Centrosomes and Chromosomes are grouped together in this form at the two opposite ends¹.

Again, it has been observed² that if we were to construct a new language to be a picture of the creation of life based on the form, development and division of a Cell, we should have to bear in mind the constituents of a Cell as well as the changes that take place in its body in the process of development and division. We should have to represent the Nucleus by the Vowels, and Cytoplasm by the Consonants; to provide for two ways of representing Centrosomes, and two ways of representing Chromosomes when acted on by the Centrosomes; and to indicate the changes that take place in the body of the nucleus and the cytoplasm. We shall presently see how far does the traditional view of the origin of Sanskrit bear out the idea of the language as a picture of life so conceived.

In this connection we should remember that, while the ancients believed the Cell to be the fundamental basis of all life, they understood the Heart to be the source of the energy of the Cell itself. Further, they knew that the Heart is characterised by super-electric energy, which is accompanied by sound, even as all lightning or electricity is³. And, as language is an expression of thought through sound, it was conceived as the voice of the eternal vibration of life in the universe.

Again, it has been shown that when the energy of the Heart makes itself manifest, it assumes the form of *Brahmanda* or the Golden Egg, from which is created the whole universe, from *Buddhi* down to the element "Earth⁴." Now if a language is to be made to image and express the idea of the manifestation of life, it must conform to the structure of the universal Cell, and indicate the manifestation

1. See pp. 11-15.

2. See pp. 24-26.

3. See p. 38.

4. See Fig. 8, p. 44.

of the different energies of life created out of it; and the idea of Mahadeva playing on his drum is but a picture of this conception, and may be illustrated as follows:-

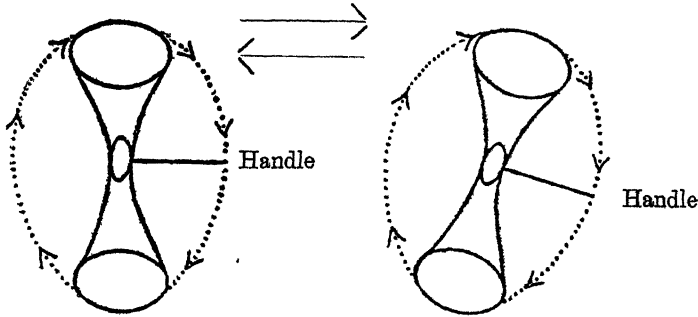


Fig. 26.

The Drum at rest

Fig. 27.

The Drum in action

EXPLANATION. Mahadeva's drum is called *Damaru*, and is to be played with the left hand; that will give the correct inclination to the instrument, illustrating the direction of the flow of the energy of life, as shown in Figure 27. As has been pointed out¹, the correct inclination of *Brahmanda* is towards the left, corresponding to the manner of wearing the sacred thread; and this is obtained by playing the drum with the left hand. If it is played with the right hand, it will be inclined to the right, which will be incorrect. In the diagram the drum appears to be inclined to the right; but if we look at it from the same side as the hand playing it, it will be found to be inclined to the left².

Idea of the Drum.

It will be seen from these figures that

- (a) the "drum" falls within an ellipse;
- (b) when played, it inclines to the left (right in the diagram) and, in relation to its position of rest, corresponds to the inclination of the axis of the earth, or, what in Astronomy

1. See p. 174, note 2.

2. The *Damaru* is played by *Kapalikas*, who are *Saiva* ascetics, belonging to the left-handed order, that is, they play it with the left hand.

is called the "obliquity of the ecliptic" (an angle of about $23\frac{1}{2}$ degrees), and fits in with the description in the Atharva Veda of the "Bowl with its mouth inclined and bottom upward"¹

- (c) the movements of the two strings indicate the directions of the currents of life,—that on the right (real left) being downward (or Purushic), and on the left (real right) upward (or Prakritic).

Thus we see that the idea of the Drum of Mahadeva is identical with the form of the universe, *Hiranyagarbha* or the Golden Egg as conceived by the ancients; its play by Mahadeva conveys the idea of the universe in action, making life manifest; and the notes issuing from it (letters of the alphabet) correspond to the energies of life created along their elliptical paths. If this be correct, we should be in a position to sketch the letters of the Sanskrit alphabet, and assign meanings to them according to the places they occupy.

Inner and Outer Ellipses.

Before we do so, we should remember that the Drum, like its prototype the universal Cell or Ovum (with its nucleus and cytoplasm), has an inner and an outer ellipse, the inner one formed by the handle or central part, and the outer one by the motion of the drum itself; and the outer ellipse cannot move without the previous motion of the inner one or the handle, even as in a cell a change in the cytoplasm follows a change in the nuclear region². This corresponds to the idea of vowels and consonants in the Sanskrit alphabet.

Vowels and Consonants.

In the Sanskrit alphabet the vowels are usually arranged separately from the consonants, and the latter are so written that they cannot be pronounced without the aid of vowels. If, therefore, a cell is to be represented by the letters of an

1. See p. 104.

2. See p. 25, note 5.

alphabet, the vowels should represent the nucleus (or the inner ellipse of the drum), and the consonants the cytoplasm (or the outer ellipse of the drum).

Energies of Vowels and Consonants.

Before we assign the energies of life to the inner and outer ellipses, or represent them by means of the letters of the alphabet, we have to remember the following points:—

- (1) All life issues forth from the energy of the Heart, which is electric or super-electric; and its first manifestation is analogous to that of lightning accompanied by thunder and followed by rain; and it is from this Water that the world of the manifest is produced¹.
- (2) As the realm within is represented by the inner ellipse or the nucleus of the cell, corresponding to which we have the vowels of the alphabet, the last vowel of the Sanskrit alphabet must represent Water.
- (3) As both the inner and outer ellipses represent energies of life from Buddhi downwards, the inner ellipse contains energies from Buddhi down to Water²; and as Ether has a twofold character, Purushic and Prakritic, there are seven energies of the inner ellipse, Buddhi, Mind, Purushic Ether, Prakritic Ether, Air, Fire, and Water, to be represented by seven vowels of the language.
- (4) The outer ellipse contains all the energies from Buddhi to the element "Earth" in a more manifest form; and it has been pointed out that Buddhi consists of seven energies, itself, Mind, and the five elements; similarly Mind has six; Purushic Ether five; Prakritic Ether five; Air four; Fire three; Water two; and "Earth" one

1. See p. 47.

2. As the last energy of the nucleus is Water, it follows that there is no "Earth" in it, nor smell, its attribute. Consequently the nucleus is free from germs, and cannot be "earthed" or disintegrated. It can only be transformed into the cytoplasm or cell-body.

only,—making a total of thirtythree, corresponding to thirtythree consonants of the Sanskrit alphabet¹.

Arrangement of the Alphabet.

We have now to arrange the letters of the Sanskrit alphabet along the two ellipses of the Drum (*Damaru*) or the Cell, and in doing so we must

- (a) assign the vowels to the inner ellipse (Nucleus) and the consonants to the outer one (Cytoplasm);
- (b) mark off the inner ellipse into seven energies, from Buddhi to Water (Ether being twofold in character), and assign them in order to the seven vowels of the alphabet, A, I, U, Ri, Lri, E, and O²;
- (c) mark off the outer ellipse into eight divisions, from Buddhi to the element "Earth," (Ether being twofold in character), and subdivide these into thirtythree parts and assign them to the corresponding number of consonants in the Sanskrit alphabet;
- (d) provide for two ways of representing Centrosomes, and two ways of representing Chromosomes when acted upon by Centrosomes³.

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1. It may be of interest to note that the number of Hindu gods is also said to be thirtythree, twelve Adityas, eleven Rudras, eight Vasus, and two Heaven and Earth or the twin Asvins (*SBr.* IV, v, 7, 2; *SBE.* Vol. XXVI, p. 411). From this we may infer that the gods refer to the energies of life.

Reference has already been made (p. 114) to the development of the vertebral column of the embryo as one of the earliest to take place; and it may be of interest to note that the vertebral column of man consists of thirtythree segments (*Cunningham's Anatomy*, p. 87).

2. The elongated form of each of these vowels is obtained by doubling it.
3. The centrosomes are to be found in two places (See p. 12, note 1); and the figure of an Anusvara is also formed at two places in cell-development (See p. 14). Cf. p. 180, note 1.

Figure of the Sanskrit Alphabet.

The whole idea may be illustrated as follows:—

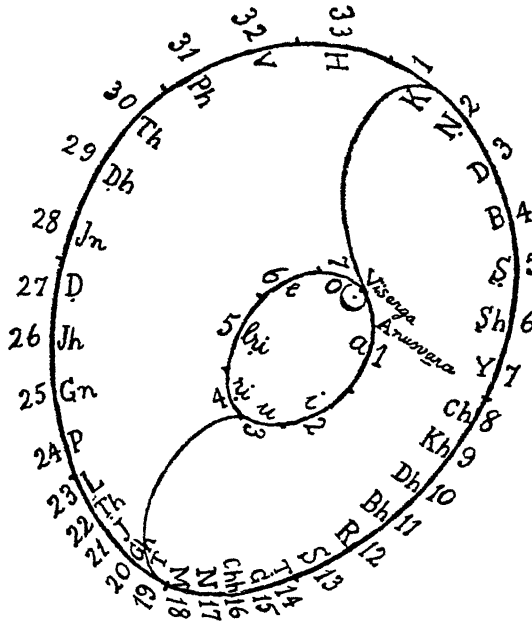


Fig. 28.

EXPLANATION. It will be noticed that the figure satisfies all the principal points mentioned in this connection. We have seven divisions of the inner ellipse, Heart (or Buddhi, with which the Heart is often identified), Mind, Purushic Ether, Prakritic Ether, Air, Fire, and Water; and each of them is represented by a vowel. Similarly there are eight divisions of the outer ellipse, with the addition of the element "Earth," and these have further been sub-divided into thirty-three parts;—Buddhi having seven, Mind six, Purushic Ether five, Prakritic Ether five, Air four, Fire three, Water two, and "Earth" one only. We have also two signs in the inner ellipse, representing Visarga and Anusvara respectively.

Visarga and Anusvara.

The form of Visarga and Anusvara, and their relation to Centrosomes, and Chromosomes when acted upon by

Centrosomes, has already been described¹, and we see in the figure how the energy of the Heart (or Buddhi, with which it is identified) starts from a point, symbolic of Purusha², and ends with a circle (Nucleolus) representing Water or Prakṛiti.³ But there must be a centre to each circle; and the point of this centre, representing again Purusha, forms with the original centre of the Heart (or Buddhi), the figure of a Visarga, thus, ∴. Again, the point of this centre (Purusha) lying on the arc of the circle below (Water or Prakṛiti), gives us the figure of an Anusvāra, ◌̣⁴.

Significance of Visarga and Anusvāra.

From this we may infer that Visarga implies the idea of Purusha lying on Purusha, while Anusvāra of Purusha lying on Prakṛiti. And as creation is generally regarded as the result of the union of Purusha and Prakṛiti, Anusvāra represents the creative activity of life, while Visarga or Purusha lying on himself, signifies the withdrawal of life into the Supreme from whence it arose.⁵

Two Letters for Visarga.

It has been pointed out that the Centrosomes are to be found in two places in the cell, sometimes in the nucleus and sometimes in the cytoplasm⁶; and as Visarga represents centrosomes, we should have two ways of indicating it in the Sanskrit alphabet. As we shall see, this is actually done by means of the significance attaching to the letters S and R, which

1. See p. 25.

2. See p. 171, note 1.

3. See p. 22, note 3.

4. The correct form of Anusvāra is a point over an arc of a circle, thus ◌̣, and in the Vedas it is always written in this way. Later on, however, it came to be incorrectly written thus, ◌̣; and that shows how the original significance of the symbol came to be lost.

5. In Sanskrit Visarga also means destruction.

6. See pp. 12, 25.

when placed at the end of a word are always changed into a Visarga

Two Letters for Anusvara.

We have seen that in the process of cell development the chromosomes are arranged round the centrosomes at two places, called the polar regions, forming the figure of an Anusvara¹. Accordingly there should be two ways of representing Anusvara too; and, as we shall see, this is actually done by means of the significance attaching to the letters M and N, which are always changed into an Anusvara when followed by the letters S, Sh, S, and H.

Arrangement of the Alphabet along the Ellipses.

Let us now arrange the alphabet along the two ellipses.

Vowels.

There are seven vowels in Sanskrit, and, as we have seen, seven divisions of the inner ellipse of the "drum," to which they belong; let us, therefore, assign a vowel to each of these divisions. Thus A will belong to Buddhi; I to Mind; U to Purushic Ether; Ri to Prakritic Ether; Lri to Air; E to Fire and O to Water; and this has already been explained².

Anusvara and Visarga.

The vowels are followed by Anusvara and Visarga in the Sanskrit alphabet, and their place in the cell has already been indicated³.

Consonants.

While it is easy to arrange the vowels along their elliptical path, the case with consonants is a little more difficult. We have

1. See pp. 14-15.

2. It has been observed that the elongated forms of these vowels are obtained by doubling them.

3. See p. 186.

seen that all sound is produced in the Ether of the Heart, and again in its counterpart, the element Ether. As the first manifest energy is Buddhi (the Heart-energy being unmanifest), sound passes on from Buddhi to Mind and then takes physical shape in Ether, which has a two-fold character, Purushic and Prakritic. But it becomes audible only when it comes into contact with Air¹. Thus, from Buddhi to Air we have five manifest energies through which sound passes to become audible,—Buddhi, Mind, Purushic Ether, Prakritic Ether, and Air; and if a new language is created to represent this idea, we should have five categories of sound representing these five energies; and at the same time, inasmuch as each sound passes through five stages to become manifest, each category must consist of five parts to represent this too. We shall see how far this is satisfied in Sanskrit.

The letters of the Sanskrit alphabet are usually arranged in the following order —

GUTTERALS	k	kh	g	gh	gn
PALATALS	ch	chh	j	jh	jñ
LINGUALS	t	th	ḍ	ḍh	n
DENTALS	t	th	d	dh	n
LABIALS	p	ph	b	bh	m
SEMI-VOWELS	y	r	l	v	
SIBILANTS	s	sh	s		
ASPIRATE	h				

Thus we see that the arrangement of the consonants in the Sanskrit alphabet corresponds to the idea already expressed. We have five main classes or groups², representing the five energies related to sound, from Buddhi to Air; and each of these has five sub-divisions, indicating that each main class is again related to the five energies through which sound is made

1. MBh. *Sānti* P. XII, clxxxiv, 42; See pp. 151–152.

2. The Semi-vowels, Sibilants and the Aspirate are also arranged under the five main classes, thus:—y and s Palatal, r and sh Lingual, l and s Dental, v Labial, and h Guttural.

audible. From this it follows that in arranging the consonants along their elliptical path we shall have to mark off the regions of these five energies, and assign the letters belonging to each main class to *all* the divisions.

Thus, in arranging the consonants along the outer ellipse we have to bear in mind the following points—

- (1) There are five regions through which sound passes to become manifest, from Buddhi to Air; whereas in the outer ellipse we have, in addition to these regions, Fire, Water, and “Earth” as well. The last three, therefore, constitute a separate region, intended to complete the list of energies of the Golden Egg.
- (2) There are five classes of consonants, Gutturals, etc.; and in order to show that they represent five corresponding energies of life from Buddhi to Air, we must assign the first consonant of each class to each of these energies; then we must distribute the remaining consonants of each class among different energies in order.
- (3) There are thirtythree sub-divisions of the main energies of the Golden Egg, and thirtythree consonants in Sanskrit to represent them; each consonant will, accordingly, be assigned a place on the outer ellipse.

Distribution of Consonants.

Let us now distribute the consonants in accordance with this idea. It will be convenient to remember in this connection that Buddhi has seven places, from 1 to 7; Mind six, from 8 to 13; Purushic Ether five, 14 to 18; Prakṛitic Ether five, 19 to 23; Air four, 24 to 27; Fire, Water, and “Earth” six, 28 to 33 (Fire 3, Water 2, “Earth” 1).

As the first consonant of each class is to be assigned to an energy, the following letters will have these places:—

k	1 (Buddhi);
ch	8 (Mind);
t	14 (Purushic Ether);
t	19 (Prakṛitic Ether);
p	24 (Air).

After this we have to distribute the remaining letters of each main class over the different regions in order, taking care to see that, as far as possible, each consonant of a class is given a place in a different region of energy, so that each class might, as far as possible, represent all the energies of life, and also indicate the stages through which sound passes to become audible¹. After finishing the four remaining letters of the Guttural class in this way, we shall distribute the four remaining letters of the Palatal class in the same manner, and thereafter the letters of the Lingual, Dental and Labial classes. After that will come the Semi-vowels, Sibilants, and the Aspirate, and they will be given a place each in the same order.

Thus, *k* is given the first place in the first division (of *Buddhi*); and so the next letter of the Guttural class, *kh*, should be placed in the first available place in the second division (of *Mind*), and that is number 9; then comes *g*, the third letter of the same class; and it should be given the first available place in the third division (of *Purushic Ether*), and that is number 15. This is followed by *gh*, the fourth letter of this class, and it should be given the first available place in the fourth division (of *Prakritic Ether*), and that is number 20; finally, *gn* has number 25 in the fifth division (of *Air*). After disposing of the Gutturels in this way, we have to distribute the consonants of the Palatal class; then of the remaining classes in order. If, in this arrangement, there is no vacant place in a division to which a consonant should rightly be assigned, the latter has to be placed in the next available place in the following division. For instance, the letter *t*, the first letter of the Dental or fourth class belongs to the fourth main division, of *Prakritic Ether*; and so the next letter, *th* of this class, should be assigned a place in the fifth division (of *Air*); but as all places in this division have already been occupied by other letters, *th* has to be assigned to the next available place in the following division, that is 30, in the region of *Fire*.

According to this idea the first twenty-five consonants will occupy the following places:—

1. See p. 188.

FIRST LETTERS		GUTTERALS		PALATALS	
k	1	kh	9	chh	16
ch	8	g	15	j	21
t	14	gh	20	jh	26
t	19	gn	25	jñ	28
p	24				
LINGUALS		DENTALS		LABIALS	
ṭh	22	th	30	ph	31
ḍ	27	d	3	b	4
ḍh	29	dh	10	bh	11
ṇ	2	n	17	m	18

Then we get the Semi-vowels, y, r, l, v. Here we might remember that the semi-vowels are allied to their corresponding vowels,—y to i, r to ri, l to lri, and v to o. In assigning places to semi-vowels, we should, as far as possible, place them nearest to the corresponding vowels; but once we have assigned a place to the first semi-vowel, the remaining ones must occupy such places in order in the following divisions as might be available.

Now as y is related to the vowel i, belonging to the inner ellipse, the nearest available vacant place to it in the outer ellipse, beginning from the top, is number seven, and that is assigned to y; after this the other semi-vowels will be given places in the following divisions in order. They will, accordingly, occupy the following places:—

SEMI-VOWELS.

y	7
r	12
l	23
v	32

It will be noticed that these places are actually the nearest to the corresponding vowels, i, ri, lri and o.

The semi-vowels are followed by Sibilants; and so we assign to them the vacant places in order, from the top:—

SIBILANTS

s	5
sh	6
s	13

One letter now remains, the Aspirate h ; and we assign to it the last available place, 33.

An examination of Figure 28 will show the distribution of the letters of the alphabet as here explained.

Test of Correctness.

The test of the correctness of the distribution of letters along their elliptical paths would be as follows.:-

- (a) Inasmuch as every letter of the Sanskrit alphabet has a number of meanings, they should have a certain connection with the energies of life associated with the places occupied by the letters along their elliptical paths ; and from this it follows that the letters composing a Vedic or otherwise sacred ancient name, should indicate the significance attaching to that name by reference to the places they occupy.
- (b) It should provide a reasonable explanation of the Sandhi rules and the rules of Sanskrit Grammar.

Rules of Grammar.

It would obviously be impossible, within the scope of this volume, to examine even the most important rules of Sanskrit grammar in this light ; but a consideration of a few of them will show that they are based on a well-reasoned scheme of thought, and with reference to the system outlined in these pages.

Guza Rules.

One of the most important rules of Sanskrit grammar relates to what is called "Guza" changes. This term is used in philosophy also where it signifies attributes or qualities, of which three are distinguished, *viz.* Sattva, Rajas, and Tamas.

In grammar, however, the idea of *Guna* is modification or change that takes place in vowels under certain conditions¹. According to this, the *Guna* of the vowel I, short or long, is E; of U, short or long, O; of *Ri*, short or long, Ar. The letter A is regarded as already a *Guna* letter and so is without a *Guna* substitute; and it is the *Guna* of the vowel *Ri*².

Vṛiddhi Rules.

The meaning of the word “Vṛiddhi” is “increase”; and the Vṛiddhi change of a vowel is obtained by increasing or elongating its *Guna* change. Thus, the Vṛiddhi of I, short or long, is Ai; of U short or long, Au; of *Ri* short or long, Ar; and of A, *A*.

Idea of Guna.

The idea of *Guna* has already been explained, and the *Guna* changes of vowels have been indicated by means of a diagram (See Fig. 16, p. 80).

Explanation of Guna Changes.

It will be seen from the figure that *Guna* is intended to indicate a change that takes place in an energy composing the nucleus of a cell. It has been observed that each letter of the Sanskrit alphabet represents an energy of the cell, and that the vowels indicate energies of the nucleus and consonants of the cytoplasm. Accordingly the vowel A represents Buddhi; I Mind; U Purushic Ether; *Ri* Prakṛitic Ether; *Lri* Air; E Fire; and O Water.

Now when it is said that the vowel A has no *Guna* or that it is a *Guna* substitute in itself, the idea would be that Buddhi, as the first manifestation of the Heart, is not subject to any change; but, if any change takes place in it, it is in itself the cause and effect of that change³.

Further, it is said that the *Guna* of *Ri* is A. This would imply that whenever a modification or change takes

1. See pp. 51, 80–82.

2. The *Guna* of *Lri*, short or long, is sometimes included too; and it is Ai (See Monier William's *Sanskrit Grammar*, p. 24).

3. See p. 33, notes 1 and 2; p. 67, notes 5–8.

place in Buddhi-energy or Heat (Sun-energy), it is related to the region of Prakṛitic Ether¹.

Guna Changes and the Cell.

It has been said that Guna is intended to indicate changes that take place in the nucleus of a cell in the course of its development. If this be correct, we should be able to explain Guna rules in the light of these changes of the nucleus.

Explanation of Guna Rules.

"If A (short or long) is followed by I, U, Ri (short or long), the corresponding Guna letter is substituted for both."

According to our theory A represents Buddhi, Sun-energy or Heat; I Mind, Moon-energy or Electricity; U Purushic Ether, and all that appertains to it; and Ri Prakṛitic Ether and all that is related to it. This rule would thus be interpreted as follows:-

- (1) When Heat (A) acts upon (is followed by) electric energy and all that appertains to it (I), the resultant energy assumes a new form and is exposed to sight (E, Fire-class, having form or sight for its attribute).
- (2) When Heat (A) acts upon Purushic Ether (U) and all that is connected with it (certain kinds of metals, etc.), the result is a liquid (O, Water).
- (3) When Heat (A) acts upon Prakṛitic Ether and its correlated forms (Ri), the result is a magnetic field or the completion of the current of Heat-energy in Ether (Ar).

Sometimes a fourth Guna change is also spoken of, in connection with the vowel Lri (See p. 193, note 2). This signifies that when Heat (A) is followed by Air and all that is associated with it (Lri), the result is the formation of Air or gas, which is characterised by heat (Al).

It will be noticed that the action of Heat, interpreted in this way, is fourfold—it hardens a substance into a new form (E); or liquefies (O); or induces an electro-magnetic field (Ar); or transforms a substance into Air or gas (Al). Further, it will be noticed that all Guna changes take place under the action of Heat (A); and it will be found on examination that

1. Cf. p. 150, note 1.

the presence of Heat or change of temperature is necessary in all nuclear development¹.

Further, we see that of the two categories, Purushic and Prakritic, I, Mind, is Prakritic; U (Purushic Ether) is Purushic; while Ri (Prakritic Ether) may be said to be partly Purushic and partly Prakritic (for Ether is Purushic, but this aspect of it is Prakritic). Again, E (Fire) is Purushic; O (Water) Prakritic; and Ar may be said to be both Purushic and Prakritic (for A, Buddhi is Purushic, and R, belonging to the Mind-class of consonants in the diagram of the alphabet, may be said to be Prakritic). Accordingly a Guṇa change means a transformation of an energy belonging to one category into an energy of another category; and this takes place under the action of Heat (A)².

Other Rules regarding Vowels.

If our theory can explain Guṇa rules in the light of cell-development, it should explain other rules regarding vowels also in the same manner. We might consider a few in this connection.

- (1) "In Sanskrit two vowels cannot come together without coalescing."

This implies that in the course of cell-development, different energies of the nucleus come together and unite.

- (2) "When Ī, U, Ri, Lri, short or long, are followed by a dissimilar vowel, Y, V, R, L, respectively are substituted for them."

This rule indicates how certain vowels are changed into correlated consonants; in other words how the nuclear substance is transformed into the cytoplasm or cell-body, under certain conditions *viz.* the union of some dissimilar energies; and we have seen that this is so in the actual development of the cell³.

Guṇas in Grammar and Philosophy and Religion.

We have seen how Guṇa changes explain the working of the nucleus of the cell; and as the ideas of science have been

1. See p. 58, note 4.

2. See p. 52, note 1.

3. See p. 15.

applied by the ancients to philosophy and religion, their conception of *Guṇa*, as has already been explained¹, is the same. The three *Guṇas* of grammar are identical with *Sattva*, *Rajas* and *Tamas*; and based on them we have the three chief systems of Hindu philosophy, *Vedānta*, *Yoga* and *Sāṅkhya*; and the three great systems of religion, connected with *Vishṇu* or *Kṛishṇa*, *Siva*, and *Brahma* (associated in after years with the name of *Buddha*²).

Phonetic Rules.

It is possible to hold that some of the rules of grammar in connection with both vowels and consonants are phonetic, as for instance, the change of the vowels *I*, *U*, *Ri*, and *Lri* into their correlated consonants. But if they can explain the working of the cell and at the same time satisfy the laws of phonetics, it can only be regarded as the result of a wonderful harmony of conception, welding together science and philosophy and language into one great whole. But there are a number of *Sandhi* rules relating to both vowels and consonants, which cannot be so easily explained; as for instance, the change of the letters *S* and *R* into a *Visarga*, and *vice versa*; the transformation of a *Visarga* into a vowel; or the change of the letter *S* into *Ṣ* or *Sh*. But before we can explain these changes, it is necessary to understand the different meanings attaching to the letters of the Sanskrit alphabet in the light of the places they occupy, as pictures of ideas and images of different energies of life. But, as the significance of a place depends on its number along its elliptical path, we have to understand the ideas associated with numbers before we can interpret the meanings of the letters of the alphabet.

Significance of Numbers.

The significance of numbers is as follows —

ONE This number refers to the first manifest or conceivable energy of life. According as we regard the Heart,

1. See pp. 80-83.

2. See p. 79, note 3.

Buddhi, Mind, or Ether as the first creative energy in the different systems of thought, the number will mean each or all of them. It will also stand for Purusha or Prakṛiti, according as we regard the one or the other as first. It may also stand for the first element from the bottom, "Earth."

- TWO Similarly, the number two will represent ideas connected with the energy or energies second in order, Purusha and Prakṛiti in union; Buddhi, Mind, Purushic Ether, Prakṛitic Ether (being the second in order of manifestation, taking Heart-energy, Buddhi, Mind or Purushic Ether as first); the second stage in the development of life; Water, the second element from the bottom.
- THREE Mind, Purushic Ether, Prakṛitic Ether, Air (being the third in order of creation); the three *Guṇas*; the third stage in the manifestation of life; Fire, the third element from the bottom.
- FOUR The fourth stage in the development of life (Prakṛitic Ether); the fourth energy in the manifestation of life,—Ether, Air, Fire, or Water; Air, the fourth element from the bottom.
- FIVE The fifth energy in the manifestation of life, Air; the five elements; Ether, the fifth element from the bottom; five senses of Knowledge; five senses of Action.
- SIX The sixth energy in order of manifestation, Fire; Mind, the sixth energy from the bottom, as consisting of itself and the five elements¹.
- SEVEN The seventh energy in order of manifestation, Water; Buddhi, the seventh energy from the bottom².

1. Cf. p. 131, note 5.

2. Cf. p. 124, note 2. This will explain the reference to the seven Akshouhinis of the *Pandavas* in the battle of Kurukshetra (See p. 99).

- EIGHT** The eighth energy in order of manifestation, the element "Earth;" Heart-energy, Consciousness, Ahankāra¹, or *Ātman*, the eighth energy from the bottom².
- NINE** The whole manifest universe, consisting of the seven divisions of life from *Buddhi* to the element "Earth," and the two currents, Purushic and Prakṛitic, by means of which it acts³.
- TEN** The ten senses, five of Knowledge and five of Action⁴; the cycle of Ether or magnetic energy, rising in Purushic Ether and completed in Prakṛitic Ether, each being represented by the number five; the theory of life or the Sāṅkhya system, related to the character of Ether⁵.

1. Ahankāra here signifies Heart-energy (See p. 63, note 3).
2. This will explain the reference to *Krishna* as the eighth child of Vasudeva and Devakī, and as born on the eighth night of the dark fortnight of of *Sravana*.
3. These divisions correspond to the nine mansions in Astrology (See p. 154). Compare also the idea of the nine ways in which life becomes manifest (See p. 60).
4. This will explain the reference to the ten heads of *Ravana* in the *Ramayana* (See p. 128).

This will also explain why Bhishma fights for ten days in the battle of Kurukshetra, which means the Field of Action, and represents the field of universal life (Cf. MBh. *Santi* P. XII, excii, 19). Bhishma, as will be explained, represents the philosophy of life connected with the twofold character of Ether, and that is the significance of *Dyu*, the original of Bhishma (See Chap. IX for explanation of *Dyu*). Hence the association of Bhishma with the number ten.

The reference to Ether in connection with the number five will explain why *Drona* fights for five days only; for he also, as will be explained, refers to Ether, but not to its twofold character. He represents Ether in relation to Mind; hence the name of his son *Asvattha-man* (Sanskrit root of *Manas*, Mind).

5. See p. 79.

ELEVEN Mind, being the energy after the ten senses which are created out of it¹; the Mind- or electric-current of life, rising in the Mind (number six) and completed in Ether (number five);—hence a cycle of the Mind²; Yoga system of philosophy; relation of Yoga (Mind, number 6) to Sāṅkhya (Ether, number 5)³.

TWELVE Buddhi, the energy after Mind; the Sun; Buddhi or Heat-current, rising in Buddhi (Sun, No. 7) and completed in Ether (No. 5); hence, the cycle of Time or the year⁴.

THIRTEEN The energy after Buddhi,—Heart-energy, Ahankāra or I-ness, *Ātman*⁵; Supreme Puruṣa

1. Cf. p. 131, note 5.

2. From this we see that an electric current flows from a higher to a lower potential, corresponding to the numbers six and five. The magnetic current has no such potential, as it flows from number five to five (See Ten, p. 198); it has only a twofold aspect, or north and south seeking poles, which are equal and opposite. In Electricity, on the other hand, we get a relation of six to five, or a higher and a lower potential. In the case of Heat again, as we shall presently see, the current flows down from seven (Buddhi) to five (Ether), or from a still higher to a lower point.

3. This will explain the idea of the eleven Akshouhinis of the Kauravas in the battle of Kurukshetra (See p. 99).

4. The number twelve is referred to as consisting of the numbers seven and five (See p. 124, note 2).

From this we may infer that Heat flows down from a higher to a lower point even more than Electricity.

From the significance attaching to the numbers ten, eleven, and twelve we see that Heat, Electricity and Magnetism are all connected with Ether (See pp. 38; 176, note 2).

5. Cf. p. 198, note 1.

of the Heart¹; Prakṛiti, out of which Buddhi is created².

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1. This is the significance of the thirteen years of exile of the *Pandavas* after the "Gambling Match" (See MBh. Sabha Parva), the full meaning of which will be examined in due course. They go to seek the proof of the existence of the Supreme Puruṣa dwelling in the Heart, viz. Krishna.
 2. Cf. *Sankhya* system of philosophy (See p. 100).

This is the significance of the wager of thirteen years of exile in connection with the Kauravas; for whoever lost had to pay this penalty. As will be shown in due course, the Sabha Parva of the Mahabharata is a picture of the *Sankhya* philosophy, according to which all life is made manifest out of Prakṛiti (number 13, above Buddhi); and the discussion ("gambling match") is about its correctness and truth. The *Pandavas* hold that the number 13 represents the Supreme Puruṣa as creator; whereas the Kauravas hold that it is Prakṛiti alone that creates, and that the number 13, after Buddhi, refers to her (See pp. 72, 100). Whoever loses must seek the proof of his point of view: hence the wager of exile for thirteen years for each side; and as Heart-energy, whether we regard it as Purushic or Prakṛitic, is unmanifest, they were to be in hiding in the thirteenth year.

The *Pandavas* lost the contest because the Kauravas played with Nikṛiti (usually interpreted as Deceit; but it also means Inaction); that is, they held, as the first premise of discussion, that the chief end of life was freedom from all action (See p. 90, note 1); and to this the *Pandavas* agreed (for Yudhishthira knew that the "game" was being played with Nikṛiti, misinterpreted as Deceit). The logical result of this was that the idea of the Supreme Puruṣa himself, as creator, was eliminated (See pp. 86-91). Hence Krishna (who had been excluded from the discussion) said to Yudhishthira. "Had I been present then at Dwarka, this misfortune would not have overtaken you" (MBh. Vana P. III, xiii, 1.); for Dwarka (Dwar-ka) literally implies the body with doors (nine are referred to in the Bhagavad Gita, V, 13), and Man is often conceived as personifying the manifest universe (See p. 155, notes 2 and 3). Thus the exclusion of the Supreme Creator dwelling in the Heart, from active participation in life, lost the contest for the *Pandavas*, and they had to seek farther proof of the existence of their number thirteen. After they had succeeded in this attempt, in the final contest, the battle of Kurukshetra, or the Field of Action (the idea of Action is significant), Krishna himself took active part in the fight. In other words, he was regarded as the supreme actor in all life manifestation; and so the *Pandavas* won the "war." The idea of the battle of Kurukshetra as a discussion of the three systems of philosophy, has already been referred to (See p. 99).

FOURTEEN This number is made up of ten and four, and would refer to the ideas represented by them¹

FIFTEEN Ten and five, referring to the ideas of these numbers, *viz.*, the five elements and the ten senses.

SIXTEEN Ten and six, referring to the ideas connected with them, *viz.*, Mind in relation to the ten senses²

1. This is the significance of the fourteen years of Rāma's exile, as referred to in the *Rāmāyana*. As has been pointed out (See p. 128), Rāma represents Mind-energy in connection with Heart-energy. Now the number four refers to Prakritic Ether or Air (See p. 197), and ten to the senses of knowledge and action; and so the fourteen years of Rāma's exile refer to the "conflict" of Heart-energy made manifest as Mind, with (1) Prakritic Ether and Air, and (2) the ten senses. The former is related to Bharata and Satrugna, and the latter to Ravana.

The four sons of Dasaratha are Rāma, the twins Lakshmana and Satrugna, and Bharata; and if Rāma represents Mind-energy, the twins would represent the twofold character of Ether, Purushic and Prakritic; and Bharata Air (physical aspect of *Prana* or Breath—See p. 152, note 3);—for that is the descending order of creation; and the twins in sacred literature always refer to the twins in Ether, Purushic and Prakritic. Rāma and Lakshmana are always together, and so Bharata and Satrugna, and for obvious reasons;—for the former two are Purushic and the latter Prakritic (See Fig. 20, p. 121). The elevation of Bharata (Air or *Prana* in its physical aspect—See Chap. IX for interpretation of Bharata as Air) to the throne in preference to Rāma, is Rāma's first conflict with the number four; and the last conflict is with the number ten, represented by the ten heads of Ravana (See p. 128).

2. This is the significance of the 16,000 brides of Krishna, signifying many forms of the number sixteen (See p. 125, note 2 for meaning of hundred, thousand, etc). His brides are innumerable forms of Mind-energy made manifest through the senses; and the significance of his "birth" in the *Dvāpara* Age, as connected with Purushic Ether, has already been explained (See p. 128).

SEVENTEEN Ten and seven, referring to Buddhi in connection with Ether or the ten senses¹.

EIGHTEEN Ten and eight, referring to the ideas of these numbers, *viz.* Heart-energy made manifest in Ether or the ten senses. It also refers to the union of 7, 6, and 5, and the systems of thought associated with them².

TWENTY Five elements, their five properties, and the ten senses of Knowledge and Action.

TWENTY-ONE Mind, after the twenty referred to above. This number is often spoken of as thrice seven, and would refer to the ideas conveyed by these numbers, *viz.* Buddhi and the three *Gunās*. It is also made up of 8, 7, and 6, and would refer to the ideas and systems of thought associated with these numbers³.

TWENTY-FOUR Twenty-four energies of life and the system of thought (*Saṅkhya*) associated with them⁴.

TWENTY-FIVE Twenty-five energies of life, and the Yoga system of thought associated with them⁴.

TWENTY-SIX Twenty-six energies of life, and the Vedānta system of thought associated with them⁴.

TWENTY-SEVEN This number is thrice nine, and would refer to the ideas associated with these numbers, *viz.* the

1. Cf. p. 175, note 4.

2. See p. 99.

3. See p. 99, note 2.

Parasu-Rāma, the sixth incarnation of Vishnu is said to have "killed" the Kshatriya or the warrior caste twenty-one times; and the idea is to be interpreted in terms of the significance of the number twenty-one, as here explained. The idea of Kshatriya as representing Mind-energy will be explained in Chapter VIII; and it has already been observed that "killing" means assigning to Prakṛiti (See p. 115, note 1). The idea of Mind as a Prakṛitic energy has already been explained (See p. 118, note 1.).

4. See p. 72.

whole manifest life with its two, Purushic and Prakṛitic, currents, in relation to the three *Gunas*.

This number is also associated with the Moon (sometimes also with the Sun), in connection with the twentyseven *Nakshatras* or asterisms through which the Moon (and also the Sun) is said to pass.

THIRTY-THREE This refers to the thirty-three energies of life in the manifest universe;—*Buddhi* consisting of seven, Mind six, Purushic and Prakṛitic Ether five each, Air four, Fire three, Water two, and “Earth” one only¹.

EIGHTY-FOUR This is seven times twelve, and represents the cycle (12) of *Buddhi* (7), or the viviparous, born of *Buddhi* as their parent source².

ONE HUNDRED This is nine times twelve, and represents the **EIGHT** cycle (12) of the universe (9), consisting of seven manifest energies and the Purushic and Prakṛitic currents of life³.

HUNDRED, These represent an indefinitely large number⁴.
THOUSAND, LAC.

Meanings of the Letters of the Alphabet.

We are now in a position to interpret the different meanings of the letters of the Sanskrit alphabet.

VOWELS.

A

Name of *Vishṇu*.

The explanation is obvious. A is the first vowel of the alphabet, and represents the first energy of life, the energy of the Heart, having *Buddhi* for its first manifestation. From this we conclude that *Vishṇu*, the god of *Buddhi*, also represents

1. See p. 184.

2. See p. 134.

From this we can understand the Hindu idea of 84 lacs of births through which a person must pass to achieve *moksha* or ultimate freedom.

3. See pp. 154–155.

This number is held specially sacred by the Hindus.

4. See p. 125, note 2.

Heart-energy¹. In this connection it has already been pointed out that the Buddhi or Vedānta system of thought may be examined in relation to (1) Heart-energy, (2) Buddhi, (3) Mind²; and the Mind is analogous to the Heart in many respects³.

A

Name of Siva ; grandfather.

A being a lengthened and more obvious form of A, represents the same energy in its more manifest aspect. The more obvious form of the first or Heart-energy is either Buddhi or Mind, for the latter is akin to the Heart in several ways. Hence the meaning Siva, who, as has already been pointed out, represents Mind energy¹. From this it follows that though Siva represents the Mind, he is also associated with Buddhi; and it has been observed that the Mind or Yoga system of thought may be examined in relation to (1) Buddhi, (2) Mind itself, and (3) Ether².

The meaning, grandfather, would appear to be a secondary one, being derived from the idea of Siva as supreme creator or grandfather of the universe.

I

Name of Kamadeva ; to go ; walk ; arise from ; reach.

It has been remarked that the vowel I, being the second vowel of the alphabet, should refer to the second manifest energy, and that is Mind. It has also been pointed out that Kama or Desire is characteristic of the Mind⁴.

1. See pp. 61.

2. See p. 83.

3. See pp. 42-43.

4. BhG. III, 37. "Desire and Anger are born of Rajas Guṇa." It has already been pointed out that Rajas Guṇa is related to Mind-energy (See p. 82, note 1).

MBh. Santi P. XII, cxiv, 20.

"When Buddhi *desires* anything, it is called the Mind."

RV. cxxix, 4. "Desire, the primal seed and germ of Manas (Mind)."

Cf. p. 50, note 3 ; p. 68, note 3.

Accordingly, *I* is the name of *Kāmadeva*, the lord of Desire, the "primal seed of the Mind." It may be of interest to note that *Kāmadeva* is also the name of both *Vishṇu* and *Siva*; and this will indicate the relation of Heart-energy to Mind in the case of *Vishṇu*, and further point to *Siva* as representing Mind-energy.

As the Mind-energy is closely connected with Ether into which it is immediately transformed¹, and as the chief characteristic of Ether is motion, *I* also means "to walk, go, etc." The other meanings of *I* would appear to be secondary.

I

Name of *Kandarpa* or *Kāmadeva*. Other meanings of *I* are the same as those of *I*.

I, being the lengthened or more obvious form of *I*, would represent the same energies as the latter, but in a more obvious manner. Hence the explanation of the meanings of *I* is the same as in connection with *I*.

U

Name of *Siva*; of *Brahman*; to call; roar, bellow.

As has already been pointed out, this vowel refers to Purushic Ether; and its meanings may easily be associated with *Brahman*, in connection with whom we get the conception of *Brahmanḍa* or the Egg or Ovum of *Brahmā*; and the form of an Egg is, as already pointed out, related to Ether. From this we conclude that *Brahmā* is associated with the system of thought connected with Ether, *viz.*, the *Sāṅkhya* system and all that it implies².

Siva also may easily be associated with Ether. In this connection it should be borne in mind that each system of thought, *Vedānta*, *Yoga*, and *Sāṅkhya*, may be considered from three points of view; and the meanings of the vowels or consonants connected with these systems must bear on all that the systems are associated with³.

1. See p. 43, note 1.

2. See p. 79, note 3.

3. See p. 83.

The other meanings of U are obviously connected with Sound, which, as already explained, is characteristic of Ether (Purushic as well as Prakritic).

U

Name of Siva; an interjection of calling to; helping; protecting; weaving; sewing.

The explanation of Siva is the same as in the case of U, whose more obvious form this vowel is. So is the meaning, "calling to," implying sound. Other meanings would appear to be secondary, describing perhaps the character of Ether as a "protector" of life, and also indicating its motion, as weaving, sewing, etc.

Ri

An interjection of calling, laughter, etc.; heaven (Ether, Space); to go, reach, pierce.

It has already been pointed out that *Ri* refers to Prakritic Ether; and all the meanings of this vowel can be explained in the light of Ether; for Ether is the source of sound (calling, laughter, etc.); it is Space itself; and it implies motion (to go, reach, etc.).

Ri

Mother of the gods; of the demons; going; motion.

Other meanings are the same as of *Ri*.

Ri is a lengthened and, therefore, a more obvious form of *Ri*, and would represent Prakritic Ether. Its meaning as "mother of gods and demons" is interesting, as indicating that the idea of both gods and demons is derived from an examination of Prakriti, for Prakritic Ether represents Prakriti¹.

It is easy enough to understand the idea of going or motion, as connected with Ether which is characterised by motion. It has already been pointed out that Purushic Ether

1. See p. 50, note 1; p. 150, note 1.

is characterised by elliptical and Prakṛitic Ether by wave motion; the one being limited in space, and the other accompanied by change of place¹.

Lṛi

The Earth; a mountain; the mother of gods; female Nature (Prakṛiti).

In our explanation of the vowels Lṛi refers to Air; and Air is conceived as Prakṛiti, firstly because of its association with *Prana* or Breath (for, *Prana* is sometimes conceived as Purushic and sometimes as Prakṛitic, even as the Heart-energy is²); secondly, because the element Air is associated with all actions, and actions are related to Prakṛiti³, and the very word Prakṛiti (Pra, kṛi, ti or iti) implies action; and thirdly, because all that is produced in Ether is made manifest in Air⁴. Hence all the attributes of Ether may easily be associated with Air, and the former is conceived as Prakṛiti, as has already been explained. Accordingly, Lṛi (Air) signifies Prakṛiti or female Nature, and is conceived as the mother of gods. Indeed, the meaning might easily have been "mother of gods as well as demons" as in the case of *Ri*; and we shall see that in its lengthened form, Lṛi, we get this meaning.

It might appear to be difficult to explain the meaning Earth; but our planet Earth often represents Prakṛiti⁵, and, as we shall see in Chapter IX, the very idea of *Prithvi* (which signifies our planet Earth) is that of Prakṛiti or female Nature. It has already been observed that our Earth is conceived as consisting of all the five elements, etc⁵.

The same observations apply to the meaning Mountain. As we shall see, *Parvata* or Mountain stands for Ether

1. See p. 150.

2. See p. 152.

3. BhG. III, 27, etc. Cf. pp. 70, 90.

4. See p. 151, note 2.

5. See p. 50, note 1.

or Prakṛiti, from which we get Pārvatī or "daughter of the Mountain," the consort of Mahādeva; and the union of the two symbolises and union of the Supreme Puruṣa of Mind with Ether¹.

Lṛi

Siva; mother of the Cow of Plenty; mother of Daṇavas (Demons); mother; Divine Female; female Nature (Prakṛiti).

All meanings of Lṛi, except that of Siva, are similar to those of its shorter form, Lṛi; and the explanation is the same.

The meaning, Siva, is not difficult to reconcile with the idea of Air or Breath, or Prāṇa, which, as the energy of the Heart or Mind (to which the Heart is akin), may be conceived as identified with Siva.

E

Name of Viṣṇu; (as a combination of A and I) to come near.

In our scheme of thought E stands for Fire, which is associated with the Sun or Buddhi, the first manifest form of Heart-energy or Viṣṇu.

The other meaning is secondary.

Ai

Name of Siva.

The difference between E and Ai (its elongated form) is analogous to that between A and Ā; and we have seen that the one is the name of Viṣṇu and the other of Siva in both cases; and for the same reason.

O

Name of Brahmā.

According to our system of thought, O refers to Water or Prakṛiti². We have already seen that Brahmā is associated

1. The god Gaṇeśa was born of this union; and he is said to have written the "story" of the Mahābhārata to the dictation of Vyāsa. The idea of Gaṇeśa as representing Action in relation to Prakṛiti (or Prakṛitic Ether) will be explained in due course. See p. 214; p. 215, note 4.

2. See p. 37, note 2.

with the idea of the Universal Ovum (*Brahmanda*), which again is related to Ether, often identified with *Prakṛiti*. As Water also represents *Prakṛiti*¹, the name of *Brahma* may appropriately be associated with it.

Au

Name of Ananta or Sesha (Serpent); sound.

Au, according to our system of thought, represents a more obvious form of Water or *Prakṛiti*; and since it means the Great Serpent, it implies that the Serpent is identified with *Prakṛiti*². The other meaning appears to be secondary, *Prakṛiti* being identified with Ether which is characterised by sound.

Idea of the Supreme Purusha in Terms of Vowels.

We have seen that a number of vowels refer to the Supreme Purusha, *Vishṇu*, *Siva*, and *Brahma*; and as the former represent Purushic and *Prakṛitic* energies of life, we should be able to get some idea of the character of the Supreme Purusha, as understood by the ancients, from them.

We see that *Vishṇu* is represented by *A* and *E*; the one representing *Buddhi*, and the other *Fire*; and both the energies are Purushic. From this we may conclude that the idea of *Vishṇu* is purely Purushic, and *Prakṛiti* is conceived as created out of him³.

Further, we find that *Siva* is represented by *A*, *I*, *U*, *U*, *Lṛi*, and *Ai*; and *A* refers to *Buddhi*, *I* to *Mind*, *U* and *U* to Purushic Ether, *Lṛi* to *Air*, and *Ai* to *Fire*. Of these *A*, *U*, *U* and *Ai* are Purushic and the rest *Prakṛitic*. Accordingly, the idea of *Siva* is partly Purushic and partly *Prakṛitic*; that is, he combines the characteristics of both Purusha and *Prakṛiti*. In other words, according to the *Siva*-idea, creation takes place by means of the union of Purusha and *Prakṛiti*; while

1. See p. 37, note 2.

2. See p. 115.

3. Cf. p. 61, note 2.

according to the Vishṇu-idea Purusha alone creates, and Prakṛiti herself is created out of him¹.

Again, we see that Brahmā is represented by U and O; the former referring to Purushic Ether, and the latter to Water; the first being Purushic and the second Prakṛitic. From this we conclude that the idea of Brahmā, like that of Siva, signifies the union of Purusha and Prakṛiti in the creation of life. But there is a difference between the idea of Siva and that of Brahmā. We notice that the Brahmā-idea is limited to the elements, Ether and Water; while the Siva-idea comprehends Buddhi as well. Accordingly the Brahmā-idea is limited to the creative energy of the elements, from Ether downwards²; while the Siva-idea conceives of Buddhi as the highest creative energy of life. We might remember that the Siva-idea refers also to the creative energy of the Mind; and this is seen in the meaning of I as Kāmadeva or the god of desire, a name of Siva.

If our reasoning is correct, the three great energies of life are represented by the three great gods,—Vishṇu as purely Purushic, with Buddhi for his first manifest energy, according to whose conception there is only one Purusha without a second, and he alone creates the universe; (2) Siva, both Purushic and Prakṛitic, with Mind for his first manifest energy, according to whom both Purusha and Prakṛiti unite to create the universe; and (3) Brahmā, both Purushic and Prakṛitic, with Ether for his first manifest energy, according to whom also, both Purusha and Prakṛiti unite to create the universe. The last theory came, in later times, to be associated with the name of Buddha³.

Consonants.

Let us now consider the meanings of the consonants.

1. Cf. p. 61, notes 2 and 3.

2. This would perhaps explain why Brahman alone of all the Gods is conceived as belonging to the neuter gender. Cf. p. 61.

3. Cf. p. 61.

CONSONANTS

GUTTERALS (BUDDHI-CLASS)

K

Name of Prajapati; of Brahman; of Vishnu; the soul; the Sun; fire; light; air; time; sound; water; head; happiness; Mind.

EXPLANATION.

K, being the first consonant of the alphabet, refers to all things that can be conceived as being *first* in the manifest universe. It would, therefore, refer to the Supreme Creator, Purusha or Prakṛiti, or the Heart energy; the Head energy or the Buddhi-theory of life; Mind, first according to the Mind-theory of creation; and Ether, first according to the Ether-theory of life. We should be able to explain all the meanings of K on this assumption.

Supreme Purusha: Vishnu, Brahman, Prajapati.

Prakṛiti: Water.

Purusha as Heart-energy: Vishnu.

Purusha as Buddhi: Vishnu.

Purusha as Ether: Brahman.

FIRST ENERGIES—

Heart-energy: Soul; air (associated with the Heart as Breath)¹.

Buddhi The Sun; fire; light; time; head; happiness.

Mind: Mind.

Ether: Sound.

Kh

The Sun; cavity, hollow, apertures of the human body; hence, an organ of sense; Ether; Brahma; Anusvara; happiness; action; understanding.

EXPLANATION.

Kh, being the second consonant of the alphabet, refers to those energies that come second into manifestation. Further,

1. See p. 152, note 1.

in our diagram of the alphabet, it occupies place No. 9 in the region of Mind, and so would refer to the ideas associated with that number. We should be able to explain all meanings of the letter Kh in this light.

The idea of second manifestation is easy enough to understand. Thus, if the Heart-energy be regarded as the first, Buddhi will be second; similarly, if Buddhi be first, Mind will be second; again, if Mind be first, Ether will be second; and lastly, if (Purushic) Ether be first, (Prakritic Ether or) Air will be second.

- (1) Buddhi (second), Heart-energy being first: The Sun; knowledge; happiness; understanding.
- (2) Mind (second), Buddhi being first: Knowledge.
- (3) Purushic Ether (second), Mind being first: *Brahma*; Ether; cavity, hollow (all holes are related to Ether); Organ of sense (of knowledge).
- (4) Prakritic Ether (second), Purushic Ether being first: Organ of sense (of action).
- (5) Air (second), Ether being first: Action.

There is one very interesting meaning of Kh, *Anusvara*, which has not been explained. But *Anusvara*, the sign representing the action of the Centrosomes on the Chromosomes in the development of the Cell, is a symbol of the union together of Purusha and Prakṛiti¹; and, it has been shown that, whether the idea of creation be that the Supreme Purusha is first or Prakṛiti first, it is followed by the idea of the union together of Purusha and Prakṛiti². Accordingly, the idea of *Anusvara*, as representing this union, is second in order, and it is indicated by the letter Kh.

In this connection it may be of interest to note that the two letters which, according to the rules of Sanskrit grammar, are changed into an *Anusvara*, N and M, belong, in our diagram of the alphabet, to the region of Purushic Ether, (Nos. 17 and 18 respectively.) From this we may conclude that the union of Purusha and Prakṛiti (represented by an *Anusvara*) takes place in the region of Purushic Ether; that is, in a state of elliptical motion or rest (for Purushic Ether is characterised

1. See p. 186.

2. See p. 54, note 6; p. 197, significance of the number two.

by this, and Prakṛitic Ether has motion from place to place). This idea would be important in connection with a proper understanding of the law of creation.

It has been pointed out that the meaning of a letter should be indicated by the place it occupies in the diagram of our alphabet. As Kh has number nine, in the region of Mind, it would refer to the idea of the Mind; and that has already been explained. But there is an added significance attaching to the number nine; and it has already been pointed out that it includes the seven manifest energies, from Buddhi to "Earth," as well as the two currents of life, the descending or Purushic and ascending or the Prakṛitic one. Accordingly, it includes all that can be conceived as arising out of the union of Purusha and Prakṛiti, and this idea is also indicated by Anusvara.

G

Going; moving; staying, abiding in; having sexual intercourse with; singing; third note of music; name of *Ganesa*.

EXPLANATION.

G, being the third consonant, refers to the third idea of the creation of manifest life; and that, in order, is (*a*) Mind, if the Heart be regarded as first; (*b*) Purushic Ether, if Buddhi be first; (*c*) Prakṛitic Ether, if Mind be first; and (*d*) Air, if Purushic Ether be first.

Further, in our diagram of the alphabet, G is assigned to the region of Purushic Ether (No. 15), and this should further elucidate the meanings of the letter.

- (1) Mind (third), Heart being first, Buddhi second.
We notice that G does *not* refer to the Mind in any of the meanings assigned to it, and for obvious reasons; for the letter, in our diagram, belongs to the region of Purushic Ether (below Mind), and, therefore, cannot refer to the Mind as the creative energy of life.
- (2) Purushic or Prakṛitic Ether (third), Buddhi being first and Mind second:

The meanings in agreement with this are, moving; abiding in; having sexual intercourse with; third note of music; singing; name of *Ganesa*.

It has already been pointed out that Motion in the abstract may be regarded as belonging to both Purushic and Prakritic Ether; and it has been shown that motion in Purushic Ether is elliptical or limited in space or at comparative rest, while Prakritic Ether is characterised by wave motion with change from place to place. Hence the meanings, moving, staying or abiding in.

It has been pointed out that Purushic Ether is characterised by Sound: hence the meanings, singing, and third note of music.

It has been shown that the union of Purusha and Prakṛiti takes place in Purushic Ether¹; and as the letter G is situated there, it implies the idea of sexual union.

Ganesa: The idea of *Ganesa*, the son of *Mahadeva* and *Parvatī*, is very interesting, and would be examined again in the "story" of the *Mahābhārata* with which he is closely associated. It is enough to mention here that *Mahadeva* and *Parvatī* represent the union of Purusha and Prakṛiti, as Mind-energy and Ether². The idea of a son in the Hindu scheme of thought is twofold: Either he is a re-creation of the father, and so identified with him³, or he is descended from him, in which case he represents one energy lower than his father.

Now *Ganesa* is said to have had a man's head at birth, but it was cut off by his father who, in order to appease *Parvatī*, fixed an elephant's head to his son's trunk and restored him to life.

The explanation of this idea of *Ganesa* is not difficult to understand. He is the son of Mind-energy (*Siva*) and Ether (*Parvatī*), and it is at first believed that he represents Purushic Ether, and so has the head of a man (*Purusha*) at birth. But, according to his parents, he represents Prakritic Ether (senses of Action) more than Purushic (senses of Knowledge); hence he is given an elephant's head to express this idea. The literal meaning of

1. See p. 212.

2. See p. 208.

3. *SBr.* XII, iv, 3, 1; *SBE*, Vol. XLIV, p. 187. The father is the same as the son, and the son is the same as the father.

Hastin (elephant) is "having hands"¹; and hands are the instruments of action, related to the element Air²; and the connection of Air with Ether has already been explained³. Hence the head of an elephant (Hastin) in connection with *Ganesa* indicates that he represents Prakritic Ether even more than Purushic Ether⁴. The idea of the letter G meaning *Ganesa*, therefore, is that he represents Ether (Purushic and Prakritic).

Gh

From "han," striking, killing; a bell; rattling or tinkling sound.

1. See Monier William's Dictionary, p. 1295.

2. See p. 70.

3. See pp. 151-152.

4. It has already been pointed out that all the three *Gunas* meet in Ether; and so *Ganesa* is associated with all of them and the connected schemes of philosophy and religion (See pp. 81-82); hence, he is invoked at all Hindu religious ceremonies and is conceived to be the wisest of the gods.

We shall see in the "story" of the *Mahabharata*, how the Elephant on the head of *Ganesa* is connected with the City of the Elephant, *Hastinapura*, the birth-place of both the *Kauravas* and *Pandavas*, indicating that the subject-matter of the "contest" between the two parties centres round the idea of Ether and all that is associated with it. It has already been pointed out that the great battle of *Kurukshetra* is only a contest between the three *Gunas*, and the three systems of philosophy and religion expressed by the number 18 (See p. 99); and the three *Gunas* meet in the region of Ether, as has been pointed out. In this connection it is interesting to note that *Kurukshetra* literally signifies "a Field of Action," indicating that the subject-matter of discussion is Action. The *Kauravas* hold that the end of all life is *Nikriti* or the abandonment of Action; while the *Pandavas* are of the opinion that it is impossible to abandon it, and that the Supreme Creator himself is the chief actor in life. Cf. p. 200, note 2.

EXPLANATION.

As we are not concerned with secondary meanings, the first, derived from "han" need not be explained.

Gh, in our diagram of the alphabet, belongs to the region of Prakritic Ether (No. 20). Hence the reference to sound (for Ether, both Purushic and Prakritic, is characterised by sound), in bell, etc.

Gn

An object of sense ; desire for any sensual object ; name of Siva.

Gn, being the fifth consonant of the alphabet, refers to the ideas conveyed by the number five ; and they relate to the five elements, the five senses, etc. Further, in our diagram of the alphabet, it is assigned to the region of Air (No. 25). From all this we should be able to explain the meanings of the letter. An object of sense as well as a desire for such an object, obviously refers to the five senses. As for a name of Siva, we have to refer to the idea of the number 25 occupied by this letter. It has already been pointed out that the scheme of thought associated with 25 energies of creation, related to Yoga philosophy, is connected with the religion of Siva¹; and, calculating from the bottom, or from manifestation to its source, the Supreme Purusha in that system occupies place number 25. Hence the association of Siva with the letter Gn.

PALATALS (MIND CLASS)

Ch

Pure ; moving to and fro ; mischievous ; seedless ; a thief ; a tortoise ; Moon ; Siva.

EXPLANATION.

Ch, being the sixth consonant of the alphabet and the first letter of the second or Palatal class, should correspond to the ideas conveyed by the numbers two and six. Further, in our diagram of the alphabet, it belongs to the region of the Mind (No. 8). This should have a bearing on its meanings.

1. See pp. 71-72.

It might be pointed out, in this connection, that the number six refers to the Mind; for the Mind is always considered in association with the five senses, and called the sixth¹. Again it has been observed that the Palatal class refers to the Mind. Hence the meaning Moon (or Mind personified by the Moon²). Hence also the name of Siva, who, as already explained, is associated with Mind-energy.

It might be mentioned, in this connection, that the number 8 refers to *Ahankara* or *Atman* or the highest Self within each individual as well as in the universe³. It is Heart-energy, the unmanifest, after which we get the seven manifest energies from *Buddhi* to the element "Earth." This Heart is "pure;" it is "seedless," being created out of itself; and it is ever "moving to and fro." All these meanings can be derived from the idea of the number 8, the place occupied by this letter. The meaning, Tortoise, can be explained in connection with the Tortoise-incarnation; and, as has already been shown⁴, it refers to the form of the Ether of the Heart.

It is difficult to explain the meaning, thief; but it would undoubtedly have some secondary connection with the place or class of the letter.

Chh

Dividing; a fragment; pure; clean; tremulous.

EXPLANATION.

Chh, being the seventh consonant, refers to the energy of the number seven, and that is *Buddhi*, even as the Mind is the energy of the number six⁵. Further, it is placed in the region of Purushic Ether, being number 16 in our diagram of the alphabet. Again, the idea of the number 16 is associated

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1. See p. 131, note 5.
 2. See p. 66, note 6.
 3. See p. 63, note 3.
 4. See Fig. 10, p. 46.
 5. See p. 197, note 2.

with the Mind¹, following the fifteen energies consisting of the five elements and the ten correlated senses of knowledge and action. We should be able to explain the meanings of Chh in the light of these ideas.

Number seven, Buddhi · Pure, clean.

As belonging to Ether · Tremulous, (vibration or motion or sound being characteristic of Ether).

The other meanings can be explained on the assumption that it is a characteristic of Ether to divide substances into fragments, and this would be borne out by the fact that matter in Ether exists in the form of Atoms².

J

Born, produced ; speedy, swift ; speed ; victorious ; eaten ; enjoyment ; light ; poison ; name of Vishṇu ; of Siva.

EXPLANATION.

J, being the eighth consonant, is connected with the energy of the number eight, and that is Heart-energy³, as Buddhi is referred to the number seven, and Mind to the number six. Further, in our diagram of the alphabet, J is placed in the region of Prakṛitic Ether (No. 21), and number twentyone is associated with many ideas⁴. We should be able to explain the meanings of J in the light of all these.

Number eight, Heart energy · Name of Vishṇu who, as already explained, is associated with the Heart energy, having Buddhi for its first manifestation.

Number seven, in association with the idea of thrice-seven, referring to Buddhi : Light.

1. See p. 201, note 2.

2. See p. 150.

3. See p. 198, notes 1 and 2.

4. See p. 202, note 3.

Number 21, the place it occupies, referring to the Mind: Name of Siva who, as already explained, is associated with Mind energy.

Region of Prakṛitic Ether, to which it is assigned: Born, produced. As this is the fourth region, the first three being Buddhi, Mind, and Purushic Ether, all manifestation takes place in this region, as has already been explained. Hence the meaning, born, produced¹.

Speedy, swift; speed. This also is a characteristic of Prakṛitic Ether, *viz.*, motion from place to place, or speed.

Poison: It has been pointed out² that Prakṛitic Ether is characterised by poison, in connection with one class of serpents. Hence the meaning, poison.

The remaining meanings, victorious, eaten, enjoyment, would appear to be secondary.

Jh

Asleep; playing a tune, beating time; a jingling sound; wind accompanied by rain; name of Brihaspati; hurricane; lost, destroyed.

EXPLANATION.

Jh, the ninth consonant of the alphabet, should refer to the energy after the Heart, the number eight, in order. But as there is nothing after the Heart, life may be conceived as either destroyed or asleep after that. Hence the meanings, destroyed, lost; asleep.

Again, in our diagram of the alphabet, Jh is placed in the region of Air (No. 26): Hence the meanings, wind, hurricane. Air also makes sound audible³; hence the reference to tune, beating time, jingling sound.

1. See p. 134.

2. See pp. 167-168.

3. See p. 151, note 2.

The name of Brihaspati is difficult to explain; for, according to our theory, Brihaspati (Jupiter) is associated with Fire and not Air¹.

Jn

A singer; a jingling sound; a heretic; an ox; the planet Sukra or Venus.

EXPLANATION.

Jn, being the tenth consonant, should have a connection with the ideas associated with that number. In the diagram of the alphabet it is placed in the region of Fire (No. 28).

The number ten, as already explained, refers to the ten senses, five of knowledge and five of action; and they are connected with Ether, Purushic and Prakṛitic. Again, Ether is characterised by sound. Hence the meanings, singer, and jingling sound.

The idea of Ox (*Go*) is also related to Ether; and it will be explained in detail in a subsequent chapter, how Ether is symbolised in the Cow or the Ox, and all the ideas of the Hindus in connection with the sacredness of the Cow are related to the ideas associated with Ether².

Sukra or Venus, according to our theory, symbolises Water¹, which represents Prakṛiti³, and Ether does the same⁴. Hence, as Jn signifies Purushic and Prakṛitic Ether, it means Sukra or Venus.

The meaning, heretic, would appear to be a secondary one, implying, perhaps, that he who believes in Ether as the ultimate source of life (*Sāṅkhya* philosophy) is a heretic.

1. See p. 156.

2. Cf. pp. 212-215.

3. See p. 37, note 2. Cf. p. 22, note 3.

4. See p. 50, note 1, in connection with our planet Earth. Cf. p. 150, note 1.

CEREBRALS (PURUSHIC ETHER CLASS)

T

A sound ; a dwarf ; a quarter (fourth).

EXPLANATION.

T is the eleventh consonant of the alphabet and, in our diagram, belongs to the region of Purushic Ether (No. 14).

In connection with the idea of Ether, the meaning, sound, is easy to understand. Dwarf (*Vamana*), as already explained¹, is connected with the Mind (No. 11).

Quarter (Dis) is always associated with Ether², to which this letter belongs.

Th

A loud noise ; an imitative sound ; the disc of the Sun or the Moon ; a circle, a globe ; an object of sense ; a name of Siva.

EXPLANATION.

Th is the twelfth consonant of the alphabet and, in our diagram, is placed in the region of Prakritic Ether (No. 22). Its meanings should be explained in the light of ideas associated with Prakritic Ether and number 12.

Prakritic Ether. A loud noise ; an imitative sound (the former may be regarded as onomatopoeic, from the sound of the letter, *tha*, *tha*).

A globe, a circle. It has already been pointed out that Purushic Ether is associated with an ellipse, and Prakritic Ether with a circle or a wave ; and the motion of the one is limited in space, while that of the other (e.g. motion on a wheel) is not. Hence the idea of a circle or globe³.

An object of sense. It has been pointed out that the senses are related partly to Purushic and partly to Prakritic Ether.

1. See p. 127.

2. *Bṛih. Up.* I, iii, 15 ; *SBE.* Vol. XV, p. 81.

3. See p. 150.

The number twelve : This number relates to the cycle of the Sun in Ether. The reference to Ether has already been explained; the reference to the Sun is to be found in the meaning, disc of the Sun.

The remaining two meanings, disc of the Moon and Siva, both of which are associated with the Mind, would be easy to explain if we associate Buddhi or Prakritic Ether with the Mind-energy, which is not illogical; for the latter is immediately transformed into Ether, and Buddhi is related to the Mind¹.

D

A sound; a kind of drum; fear; submarine fire; Siva.

EXPLANATION.

This is the thirteenth consonant of the alphabet, placed in the region of Air (No. 27) in our diagram.

Air: It has been pointed out that sound is made audible in Air; hence the reference to sound, and a kind of drum. The association of Siva with Air or Prana or Heart-energy has already been referred to².

Number thirteen: This number refers to the energy of the Heart as twelve to Buddhi. As the Heart is akin to the Mind-energy³, this would explain the meaning, Siva.

The remaining meanings, fear and submarine fire, would be difficult to explain and appear to be secondary.

Dh

Nirguna; an imitative sound; a large drum; a dog; a serpent.

EXPLANATION.

Dh is the fourteenth consonant, placed in the region of Fire (No. 29) in our diagram.

1. See p. 43, note 1; p. 83.

2. See p. 208.

3. See pp. 42-43.

The meanings, sound and a large drum, would appear to be onomatopoeic from the sound *dha*, *dha*; and the letters of this class (cerebrals) are associated with Ether, characterised by sound.

As the number 14 is made up of ten and four, it would refer to all ideas associated with these numbers¹; and the number ten, referring to Ether, would explain the idea of drum, imitative sound, etc. Ether would also explain the reference to serpent, which is egg-born.

It is difficult to explain the remaining meanings, *Nirguṇa*, and a dog.

N

Knowledge; certainty; ornament; a water-house; name of Siva; a sound of negation; a gift.

EXPLANATION.

N is the fifteenth consonant, placed in the region of *Buddhi* (No. 2) in our diagram.

Buddhi: Knowledge, certainty; name of Siva².

Number two: This refers to *Prakṛiti*, number one referring to *Puruṣa*. Hence the reference to Water-house, Water being a symbol of *Prakṛiti*, as already explained.

Sound of negation would appear to be onomatopoeic, and this letter belongs to the cerebral class, related to *Puruṣic* Ether. The remaining meanings would be difficult to explain; but they appear to be minor and secondary.

DENTALS (PRAKRITIC ETHER CLASS)

T

The pronominal base of *tad*, "that which;" the breast; the hip; a warrior; a thief; a wicked man, a *Mlechha*; a *Buddha*; a jewel; nectar; virtue.

EXPLANATION.

T is the sixteenth consonant, belonging to the region of *Prakṛitic* Ether (No. 19) in our diagram.

Number sixteen: Ten and six, referring to the Mind, the five elements and the ten senses.

1. See p. 201.

2. Siva symbolising Mind-energy is also related to *Buddhi* (See p. 83).

Prakṛitic Ether: It has already been pointed out that all things are made manifest in the fourth stage of development, and Prakṛitic Ether is the fourth in order, the first three being Buddhi, Mind, and Purushic Ether. Accordingly T, the first letter of the dental class, which represents Prakṛitic Ether, stands for all the viviparous made manifest in it. Hence it is the pronominal base of the pronoun, *tad*, meaning "that which," and is applicable to all manifest life, as Man, the highest of the viviparous, personifies all creatures¹. As breast and womb also refer to manifest life, they might be associated with this idea. The idea of Buddha is also connected with Ether².

The remaining meanings are difficult to explain.

Th

A mountain ; a protector ; a sign of danger ; eating ; fear ; an auspicious prayer.

EXPLANATION.

Th is the seventeenth consonant, placed in the region of Fire (No. 30) in our diagram.

Fire: As food of the viviparous (vegetable kingdom) belongs to the Fire-class, this would explain the reference to eating. Further, food protects. Again Fire is associated with Speech, and this might explain the reference to prayer ; and a large number of prayers are offered to the god Agni (Fire) in the sacred works of the Hindus³.

No. 17 belongs to Purushic Ether in our diagram of the alphabet ; and this might explain the meaning, mountain, which is associated with Ether⁴.

Other meanings would be difficult to explain.

D

Giving ; offering ; the act of cutting off ; a mountain.

EXPLANATION.

D is the eighteenth consonant, placed in the region of Buddhi (No. 3) in our diagram. It seems difficult to explain

1. See p. 155, note 3.

2. See p. 210, note 3.

3. Cf. *Rig Veda*.

4. See p. 207.

the meanings of this letter. The idea of mountain, however, can be explained in the same manner as in the case of Th, for No. 18 belongs to Purushic Ether in our diagram.

Dh

Putting; holding; name of *Brahma*; of *Kubera*; the sixth note in the gamut of music; virtue; merit; wealth.

EXPLANATION.

Dh is the nineteenth consonant, placed in the region of Mind (No. 10) in our diagram.

Mind: The reference to the region of Mind is to be found in the sixth note of the gamut of music, for this number is connected with the Mind, as already explained.

Kubera is the elder brother of *Ravana*, and is called *Vaisrava*; and *Ravana*, as has been pointed out, is related to the two aspects of Ether, symbolised in his ten heads². *Kubera*, accordingly, would represent Mind-energy, being one degree higher than *Ravana*.

Number ten: This would refer to Ether, Purushic and Prakritic, and explain the reference to *Brahma*, who is associated with Ether¹.

The other meanings appear to be secondary.

N

A particle of negation, thin; spare; vacant; empty; identical; undivided; name of *Buddha*; of *Ganesa*; jewel; pearl; gift; war.

EXPLANATION.

N is the twentieth consonant, placed in the region of Purushic Ether (No. 17) in our diagram. The number twenty is associated with Ether, referring to the ten senses, the five elements and their five properties, Ether being the twentieth.

Ether: This will explain the reference to *Buddha* and the name of *Ganesa*. It has already been pointed out that the idea of *Ganesa* is associated with both Purushic and Prakritic Ether³;

1. See p. 210, note 3.

2. See p. 128.

3. See p. 215, note 4.

and the philosophy of Buddhism is also based on Ether as the supreme manifest creative energy of life¹.

The meanings, thin, empty, vacant, spare, would also refer to Ether, for it is regarded as empty space, vacant, etc.

The remaining meanings would appear to be secondary.

LABIALS (AIR CLASS)

P

Drinking; guarding, protecting; the fifth note in the gamut of music; wind; a leaf.

EXPLANATION.

P is the twenty-first consonant, first of the fifth (Labial) class, and belonging to the region of Air (No. 24) in our diagram.

Air. This explains the meaning, wind or air.

Fifth class: This corresponds to the fifth note in the gamut of music; and air is associated with the audibility of sound. The number five is also connected with Ether, and this element protects or guards.

The other meanings, drinking or a leaf, would appear to be secondary.

Ph

Manifest; a gale; swelling; flowing; bursting with a popping noise; bubbling, boiling; angry or idle speech.

EXPLANATION.

Ph is the twenty-second consonant, assigned to the region of Water (No. 31) in our diagram.

Water. As Prakṛiti is symbolised as Water, and all life is made manifest in Prakṛiti, we have the meaning, manifest.

As this is a consonant of the fifth or Air-class (Labial), we have a reference to gale.

Swelling might be explained in connection with the idea of Air, and flowing in connection with Water. Popping noise, bubbling, boiling, would be onomatopoeic (from pha, pha).

1. See p. 88, note 4; p. 224, note 2.

Speech is connected with Air, which makes it audible; or it may be connected with Ether in which sound is produced; and the reference to Ether is to be found in Ph belonging to the fifth or the Labial class. The number five might refer to either Ether, as the first of the five elements, or to Air, as the fifth energy of manifest life. But if we combine Purushic and Prakṛitic Ether into one, it would refer to Fire instead of Air. In that case Speech would be associated with Fire, having Agni for its presiding deity¹.

B.

Name of Varuṇa; Sindhu; Water.

EXPLANATION.

B is twenty-third consonant, assigned to the region of Buddhi (No. 4) in our diagram. B is often changed into V and connected with it²; and V, in our diagram, is assigned to the region of Water (No. 32). Hence the meaning, water, given to both B and V.

Varuṇa, as will be shown in Chapter IX, is associated with water or Prakṛiti. The letter B is assigned to the region of Buddhi, and also refers to water; hence its connection with Varuṇa.

Sindhu signifies a river or ocean or water in general; and so the meaning is clear.

Bh

Name of Venus; semblance, delusion, error; a star; a lunar mansion; a planet; a sign of the zodiac; the number 27.

EXPLANATION.

Bh is the twenty-fourth consonant, assigned to the region of the Mind (No. 11) in our diagram.

As has been pointed out, the number twenty-four refers to the Sāṅkhya system of thought, having Prakṛiti for the supreme creative energy of life³; and it has been shown that Prakṛiti is

1. See pp. 6, 70.

2. See Monier William's *Sanskrit Grammar* p. 17.

3. See pp. 72, 100.

symbolised by Water¹. Now, the planet Venus also represents Water²; hence the reference to Venus.

The meanings, error, delusion, etc. would appear to be secondary, indicating that the idea of Prakṛiti as the supreme creative energy of life is an error and a delusion. Or it may be associated with the conception of *Māyā*, which is commonly believed to mean error or delusion, and *Māyā* is often identified with Prakṛiti³. As the letter Bh is related to Prakṛiti, the meanings, error, etc., can easily be explained.

The explanation of the number 27 in connection with this letter is also easy; for this number represents the cycle of the Moon or the Mind in connection with the twenty-seven Nakshatras or asterisms⁴. Now, in our diagram, the letter Bh is placed in the region of Mind or the Moon; and No. 11, as has been pointed out, refers specially to the Mind. Hence the reference to the number 27. Hence also the meaning, a lunar mansion. As a Nakshatra or a lunar mansion is a constellation of stars, we get the meaning, star. As the Sun also passes through these Nakshatras, even as he does through the signs of the zodiac, Bh also means a sign of the zodiac.

M

Time; poison; the Moon; name of Brahman; of Vishnu; of Siva; fourth note in the gamut of music.

EXPLANATION.

M is the twenty-fifth consonant, placed in the region of Purushic Ether (No. 18) in our diagram.

It has been pointed that Time signifies the cycle of Buddhi completed in Ether, and the idea is represented by the number 12 (7 and 5).

1. See p. 37, note 2.

2. See p. 112.

3. See p. 88, note 5.

4. See Monier William's Dictionary. p. 524.

It has been shown that the Yoga or Mind system of philosophy is associated with the number 25¹, and M is the twenty-fifth consonant; hence the reference to the Moon or Mind.

It has been explained that Brahman represents Ether, Siva Mind, and Vishnu Heart energy, having Buddhi for its first manifest form. It has also been pointed out that Ether is represented by the number five; Mind by six, and Buddhi by seven,—all together making a total of 18. Now, the letter M occupies place number 18 in our diagram; accordingly, it signifies the union together of all the three principal deities, Brahma, Siva, and Vishnu; hence their names referred to by this letter².

From this idea we can understand why these three,—Brahma, Siva and Vishnu—are considered the three principal gods of the Hindus. They embrace all conceivable ideas regarding the creation, manifestation and destruction of life, as explained in the light of Ether, Mind and Buddhi energies of the universe.

It should also be borne in mind that the three Gunas, Sattva, Rajas, and Tamas, all meet in Purushic and Prakritic Ether; and in our diagram this meeting takes place at points indicated by the letters M and T (Nos. 18 and 19), both of which are associated with the idea of manifest life, the latter (T) representing the whole universe, it being the base of the pronoun *tad*, meaning "that which."

Thus we find that the letter M represents Buddhi, Mind, and Ether all together: hence the reference to Time (Buddhi and Ether); to Vishnu (Buddhi); to the Moon (Mind); to Siva (Mind); to Brahman (Ether); to a note of music (Ether). The meaning, poison, appears to be secondary, for we have associated Prakritic and not Purushic Ether with poison; but the former is only a form of the latter.

SEMI-VOWELS

Y

Base of the relative pronoun, meaning "he who;" goer or mover, (from I); carriage; wind; union; fame; light.

1. See p. 92.

2. See p. 99 for significance of the number eighteen.

EXPLANATION.

Y is the twenty-sixth consonant, placed in the region of Buddhi (No. 7) in our diagram. It is related to the vowels I and E and the consonant J¹. All these will explain the meanings of the letter.

Buddhi: "He who," as it refers to the animal kingdom, more specially to the viviparous, who, as has been pointed out, belong to Buddhi and are rooted in it². The meaning, light, would also be associated with Buddhi which, as symbolising the Sun, is characterised by light.

Connected with J: J, as has been pointed out, belongs to the region of Air; hence the meaning, wind.

Connected with I: Goer, mover, carriage (See meanings of I, pp 204-205).

R

Acquiring, possessing; fire, heat; speed; love; desire.

EXPLANATION.

R is the twenty-seventh consonant, placed in the region of Mind (No. 12) in our diagram. It is also connected with the vowel Ri¹.

It has been pointed out that Desire is associated with the Mind³; hence the meanings, desire, love. In this connection it has been shown that the number 27 is associated with the Moon or Mind; and the Mind is related to desire.

The number twelve refers to the cycle of Buddhi in Ether; and Buddhi (Sun) is associated with heat or fire; hence these meanings of the letter.

R is connected with the vowel Ri; and the latter refers to Prakritic Ether, characterised by change of place in motion, that is, speed. Hence the meaning, speed.

The meaning, acquiring, would appear to be secondary.

1. See Monier William's *Sanskrit Grammar*, p. 17.

2. See p. 134.

3. See p. 30, note 1.

L

Name of Indra; a technical term used by *Pamini* for the ten tenses or moods.

EXPLANATION.

L is the twenty-eighth consonant, placed in the region of Prakṛitic Ether (No. 23) in our diagram. It is also connected with the vowel *Lri*¹.

Name of Indra: As will be shown in Chapter IX, Indra is characterised by action; and Prakṛitic Ether is associated with the five senses of action, and Air with action itself. The former (Prakṛitic Ether) idea is conveyed by the letter being placed in the region of Prakṛitic Ether; and the latter (Air) because of its relation to the vowel *Lri*, which represents Air.

Ten tenses or moods: The ten tenses refer to verbs, and verbs signify functions of the senses; and it has been pointed out that there are ten senses, and the five of knowledge belong to Purushic and the five of action to Prakṛitic Ether. Now, it will be noticed that the letter L is the last of Prakṛitic Ether (No. 23); and if Purushic and Prakṛitic Ether be combined into Ether (as is commonly done), it is the last of the ten letters assigned to this element. Accordingly, it may conveniently stand for the number ten, and represent all the ten senses, and so the ten tenses or moods of verbs.

V

Air, wind; the arm; name of *Varuṇa*; the ocean, water; reverence; auspiciousness; residence, dwelling; name of *Rāhu*.

EXPLANATION.

V is the twenty-ninth consonant, placed in the region of Water (No. 32) in our diagram. It is also connected with the vowels U and O, and the consonant B¹.

Region of Water: This explains the reference to water, name of *Varuṇa*, ocean.

1. See Monier William's *Sanskrit Grammar* p. 17.

Further, Water symbolises Prakṛiti; and Prakṛiti, as has been explained, is characterised by action¹. Now, action has Air for its element, and arm or hand for its instrument²; hence the reference to both air and arm in connection with this letter.

Reference to Prakṛiti will also explain the name of Rāhu; for it has been pointed out that Rāhu signifies the ascending or Prakṛitic current of life, as Ketu the descending or Purushic one³.

Reference to Prakṛiti will also explain the relation of the letter V to B; and the latter occupies place No. 4 in our diagram, which refers to Prakṛitic Ether; and Prakṛitic Ether often stands for Prakṛiti as a whole⁴.

Reference to water will explain the association of the letter with the vowel O, which signifies water.

The other meanings of V appear to be secondary.

SIBILANTS

S

A weapon; name of Siva; happiness; resting place (from Saya).

EXPLANATION.

S is the thirtieth consonant, belonging to the palatal class, assigned to the region of Buddhi (No. 5) in our diagram.

Palatal class: As the palatal is the Mind-class, it would explain the reference to the name of Siva.

Region of Buddhi: This would explain the meaning, happiness, resting place; for Buddhi is characterised by happiness, and rest or peace.

1. See p. 90.

2. See p. 70.

3. See p. 155.

4. See p. 50, note 1. Our planet Earth is a picture of Prakṛiti.

The remaining meaning, a weapon, would appear to be secondary.

Sh

Best, excellent; wise; destruction; end; final emancipation; eternal happiness; sleep; heaven; number six.

EXPLANATION.

Sh is the thirty-first consonant, belonging to the cerebral class, assigned to the region of Buddhi (No. 6) in our diagram.

Buddhi: Best, excellent; wise; end; final emancipation, heaven, eternal happiness. The explanation is simple, for Buddhi is excellent and the best, characterised by wisdom, and the first manifest form of life; and it is also the end and final emancipation, where the soul is merged into the energy of the Sun.

The meaning, destruction, may also be associated with Buddhi, for the first place of creation is also that of destruction, and so is the Supreme Purusha called both the creator and destroyer of life.

The meaning, number six, corresponds to the place number 6 occupied by this letter.

S

A snake; air, wind; a bird; name of Vishnu or Siva; first note in the gamut of music; base for the nominative case of the pronoun *tad*, meaning "he."

EXPLANATION.

S is the thirty-second consonant, belonging to the dental (Prakritic Ether) class, assigned to the region of the Mind (No. 13) in our diagram.

No. 13. This, as already explained, refers to the energy of the Heart (with Buddhi for its first manifestation); hence the name Vishnu.

Region of the Mind: This would explain the name of Siva.

Prakṛitic Ether class: As the Heart is the first energy of life, and this letter belongs to the Prakṛitic Ether class, characterised by sound, S is the first note in the gamut of Indian music. Again, as the viviparous are made manifest in Prakṛitic Ether, S means the pronoun, he. Further, as one kind of the oviparous have Prakṛitic Ether for their creative energy, we get the meanings, snake, bird, who are oviparous or egg-born. The snake may also refer to the form of *Prana* or Breath¹, associated with Heart-energy.

H

A form of Siva; sky or heaven; meditation; water; assuredly; a cipher or zero; blood; dying; death; fear; knowledge; Moon; Vishṇu; war; pride; a physician; cause, motive.

EXPLANATION.

H is the last or thirty-third consonant, belonging to the guttural or Buddhi class, assigned to the region of the "Earth" (No. 33) in our diagram.

Last consonant: The idea of the last consonant should be identical with that of the last energy of life, even as we found that the idea of the first consonant, K, was identical with the first energy, and was explained on that basis. But the first energy of life is the same as the last; for all things merge into that from which they arise. Thus, in accordance with our conception of the first energy, the last or ultimate energy of life would be Purusha, Prakṛiti, Heart, Buddhi, Mind, or Ether; and the different meanings of H should conform to this conception.

Purusha: Name of Vishṇu; a form of Siva; a cipher. It has been pointed out that Vishṇu, the Supreme Purusha, represents Heart-energy, with Buddhi for its first manifestation; and Siva Mind-energy. It has also been shown that zero represents Purushic energy in relation to Prakṛiti,

1. See p. 153, note 2.

even as the male cell is but a hundred-thousandth part of the female cell¹.

Prakṛiti: Water. This idea has already been explained.

The "last" place: This idea is conveyed by Death and Heaven, and requires no explanation.

Heart-energy: Name of Viṣṇu; This has already been explained.

Buddhi: Name of Viṣṇu; meditation; knowledge; assuredly. It has already been pointed out that Viṣṇu is associated with both Heart-energy and Buddhi. The connection of meditation and knowledge with Buddhi is easy to understand. The idea of assurance or certainty is also connected with Buddhi, for Buddhi makes for certainty where Mind raises a doubt².

Mind: A form of Siva; the Moon; knowledge. Siva represents Mind energy; the Moon symbolises the Mind; and it is easy to understand the connection of knowledge with Mind.

Ether: A horse. The Horse in sacred literature symbolises the senses³, and Ether is associated with the five

1. See p. 171, note 1.

It should be borne in mind that zero may be conceived as belonging to Ether, Mind, Buddhi, or the energy of the Heart, according to our varying conception of Puruṣa. As we shall presently see, the idea of the centrosome in a cell is connected with all these four energies, and a centrosome is like a point or zero, which breaks into two like a Viśarga. This would further support the theory that the centrosome is a Puruṣic energy which, when united with the Prakṛitic, in the form of chromosomes, causes the cell to develop. See p. 244.

2. See p. 66, note 1.

3. Kaṭha Up. I, iii, 4; Mait. Br. Up. II, 6; SBE. Vol. XV, pp. 12, 294.

senses of knowledge and five of action; hence the meaning,²
horse.

Other meanings of H appear to be secondary; for instance, a physician. This idea is derived from the character of Ether, as will be shown in connection with the two Asvins, who represent the twin-born senses associated with Ether, and are also called physicians¹. Or it may be derived from Water, which is spoken of as the great Physician, bringing balms that heal³.

Explanation of the Alphabet.

It is possible to disagree with some of the explanations of the letters of the Sanskrit alphabet as given in these pages; but it would be impossible, on a careful examination of the scheme as a whole, to resist the conclusion that they have a direct connection with the two ellipses of the Cell and the places they occupy, and that they represent certain ideas and energies of life in harmony with the system of thought as here outlined. This will appear in a still clearer light when we examine the structure of the Sanskrit language and some of its grammatical rules, and also explain the significance of Vedic names in the light of their letters.

Structure of Sanskrit.

(1) The method of writing, from left to right.

The method of writing in Sanskrit, as in most of the languages of its stock, is from left to right. This might at first sight appear to be an accident, for different languages have different ways, and they write from right to left in Arabic and from top to bottom in the Chinese. But when we consider the structure of Sanskrit as a whole, what might appear to be meaningless at first, comes to bear a significance of its own, when we remember that it is a deliberate creation of the genius of man.

1. See Chapter IX for interpretation of the two Asvins.

2. See p. 161, note 2.

We have seen that, according to the ancient system of thought, the place of Purusha is to the right and of Prakṛiti to the left¹; hence, the movement from left to right is from Prakṛiti to Purusha, and that is the significance of the method of writing in Sanskrit.

All language expresses the thoughts and things of manifest life, and Speech arises out of the Fire of our being², when the Heart beats warm, when Buddhi desires, the Mind thinks, and the senses dwell on the objects of the senses. All knowledge is from the Known to the Unknown³; and that which is altogether inconceivable, either by comparison or contrast, can have no name, and is outside the scope of thought and language. The ancients, accordingly, combined the ideas of Name and Form as inseparable, and both are related to Agni or Fire as their presiding deity⁴.

Now the origin of all life is a Purushic energy⁴, but it develops into Prakṛitic form; and it is from its form that we get an idea of its essence. In other words all creation is from within without, while all knowledge from without within; and if Sanskrit was specially intended to give expression to a great science and philosophy of life, its method of writing could only be from left to right, indicating that all knowledge and its expression, language, leads from the Known to the Unknown, or from Prakṛiti to Purusha.

(2) Numbers: Singular, Dual, Plural.

In Sanskrit we get not only the singular and plural, as in other languages, but invariably the dual too. The Greek, Latin, and Arabic have the dual also, but not in the same systematic manner as Sanskrit, where every singular noun must pass through the dual to the plural form.

1. See p. 56, note 2.

2. Fire is the presiding deity of Tongue or Speech, and it has Form for its attribute. See p. 70.

3. Cf. p. 10.

4. See p. 134.

The idea of the singular is one, of the dual two, and of plural many. Now, according to the ancient Hindu system of thought, the whole universe multiplies or becomes many by means of the union of Purusha and Prakṛiti. Whether we regard the first creative energy of life to be Purusha (masculine) or Prakṛiti (feminine), there is always a union of the two (dual) before the one (singular) becomes many (plural)¹. Thus we see the necessity of the dual form in every case of the increase of a noun (a name of a person or a thing) from singular to plural.

(3) Three Genders.

In all languages we get three genders, masculine, feminine, and neuter; but the idea of gender in Sanskrit appears to be that certain objects partake of the Purusha more than Prakṛiti, while others have more of Prakṛiti than Purusha; but with regard to some it is difficult to say whether they partake of the one more than the other. Accordingly the first are masculine; the second feminine; and the third, about whom there is a doubt (or a certainty that they partake *equally* of Purusha and Prakṛiti), are conceived as neuter. From this it follows that the neuter in Sanskrit are not inanimate objects, as in other languages. For instance, Brahman, the Supreme Creator, is assigned to the neuter gender; and the reason is that he represents Ether, and so partakes equally of Purusha and Prakṛiti². Again, *Bahu*, arm, which in other languages would be regarded as belonging to the neuter gender, is masculine in Sanskrit; the reason being that Action, which the arm symbolises³, is conceived as Purushic more than Prakṛitic⁴. Similarly, *Kartṛi*, doer, is both masculine and neuter, because, while in some cases we may be sure that the actor is Purushic (that is, Action is Purushic), in others we shall have to regard it equally Purushic and Prakṛitic⁵.

1. See p. 53, note 2; p. 197 for significance of No. 2.

2. See p. 79; Brahman represents Ether. See p. 199, note 2; the magnetic current, characteristic of Ether, has two equal poles.

3. See p. 70.

4. This is the idea of the Vedantic system of thought. See p. 86, note 2.

5. See p. 90 for the idea of Action in relation to Prakṛiti. Cf. p. 36, note 6.

(4) Seven Cases.

There are seven cases in Sanskrit,—Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, and Locative. The eighth, Vocative, is regarded as only a peculiar aspect of the Nominative¹.

The idea of the seven cases follows that of the seven manifest energies of life, from *Buddhi* to "Earth." The eighth or the Vocative, corresponds to the energy of the Heart, and is related to the Nominative as the Heart is to *Buddhi*; and the connection between the two has already been explained².

(5) Verbs: Two kinds of Roots.

There are two kinds of roots in Sanskrit, *Atmane-pada*, and *Parasmai-pada*. Now all verbs and their roots relate to the functions of the senses, which refer, logically, either to self or not-self, exhausting thereby the whole range of thought and action. Corresponding to this we have two kinds of roots in Sanskrit, relating to (1) self (or *Atmane-pade*) and (2) not-self (that is, others or *Parasmai-pada*)³.

(6) Ten Tenses and Moods: Ten conjugations of roots.

As has already been pointed out, verbs and their roots relate to the functions of the senses of knowledge and action; and there are ten such senses, five of knowledge and five of action. The ten tenses and their conjugations correspond, therefore, to the ten senses.

It is possible to multiply instances of this kind; and, at the same time, there would be some which cannot be so easily explained; but when we take them all together, as part of one great system of thought, however unconnected they might appear to be when considered apart, it becomes difficult to resist the conclusion that the structure of the Sanskrit language follows some definite scheme and arrangement of thought. This conclusion gathers yet further strength when we examine some more *Sandhi* rules.

1. See *Sanskrit Grammar* by Monier Williams, p. 79.

2. See p. 67.

3. That is the literal meaning of *Atmane-pada* and *Parasmai-pada*.

Grammatical Rules and Cell Development.

It has been observed that the form of the Sanskrit language follows the idea of the Cell; and in this connection we have shown how certain vowel rules are intended to explain and illustrate the process of cell-development¹. It will be interesting to examine this idea further still.

Consonants and Cell Development.

It has been pointed out that the consonants represent the cytoplasm; and a change in the cytoplasm is preceded by a change in the nucleus, represented by the vowels of the alphabet². Let us examine a few rules relating to consonants.

- (1) A conjunct consonant, having no vowel after it, is reduced to a simple one; that is, the first consonant alone is retained and the others dropped.

EXPLANATION.

The cytoplasm (consonants) functions only when the nucleus (vowels) is active. When a conjunct consonant has no vowel after it, it means that the last consonant (or consonants) is inactive; hence it is dropped, for we are concerned only with the cell in action, representing speech. The first consonant is retained, for that has a vowel attached; hence it is active. From this it follows that when two or more energies of the cytoplasm (consonants) come together by themselves, without being accompanied by an energy of the nucleus (vowels), they cannot function at all; and only those that are attached to the energy of the nucleus can act.

- (2) When consonants of the dental class are combined with those of the palatal or the lingual class, the latter are substituted for the former.

EXPLANATION.

The Dental class (T-class), according to our system of thought, relates to Prakritic Ether; while the Palatal (Ch-class)

1. See pp. 194-196.

2. See p. 182.

belongs to the Mind, and the Lingual (*T*-class) to Purushic Ether.

The change of the Dental class into the Palatal or Lingual refers to the change of Prakritic Ether (north-seeking magnetic energy) into Mind (electric energy) or Purushic Ether (south-seeking magnetic energy).

According to this rule *S* may be changed into *S* or *Sh*.

Now we have seen that the letter *S* (No. 13 in our diagram) represents Heart-energy ; and the letter *S*

- (a) *Buddhi* (placed in the *Buddhi*-region) ;
- (b) *Mind* (belonging to the Palatal or Mind-class) ; and
- (c) *Ether* (occupying place No. 5) ;

and the letter *Sh*

- (a) *Buddhi* (placed in the *Buddhi*-region) ;
- (b) *Mind* (occupying place No. 6) ; and
- (c) *Purushic Ether* (belonging to the Lingual class).

The change of *S* into *S* or *Sh* signifies, therefore, that Heart-energy may be transformed into *Buddhi*, *Mind*, or *Ether*. In other words, super-electric energy may be transformed into heat, electricity, or magnetic energy. We find that this is true to actual facts of life, and fits in with the theory already explained¹.


Let us now consider *Anusvara* and *Visarga* in the light of cell-development.

Anusvara.

The following are the chief rules regarding *Anusvara* :—

- (a) In the body of a word or grammatical form, *N* is changed into an *Anusvara* when followed by *S*, *Sh*, *S*, or *H*.
- (b) *M* at the end of a word or particle is changed into an *Anusvara* when followed by *S*, *Sh*, *S*, *R*, or *H*.

EXPLANATION.

An *Anusvara*, as has been pointed out, is a sign represented thus, . It is identical in form to the action of

1. See pp. 65–68 ; p. 246, note 1.

the centrosomes on the chromosomes; and the two form themselves into this sign at two places, the two polar ends¹. In grammar we see that there are two letters (N and M) which change into an Anusvara, corresponding to the two places where the centrosomes and chromosomes meet in this form.

Further, we notice that both the letters N and M which are transformed into an Anusvara, are situated in Purushic Ether in our diagram of the alphabet; and Purushic Ether is characterised by magnetic energy. Corresponding to this, we see that the two places where the centrosomes and chromosomes meet in the form of an Anusvara, are polar or magnetic in character².

Again, the form of an Anusvara in the cell is seen just before the mother-cell separates into two; and as the development of the cell is conceived to be the result of the union of Purusha and Prakṛiti, the sign of an Anusvara, representing the action of the centrosomes on the chromosomes, expresses the consummation of this union. It symbolises, therefore, the union of Purusha and Prakṛiti in the creation of life.

As the letters N and M are at the end of Purushic Ether in our diagram, the idea of an Anusvara indicates that the union of Purusha and Prakṛiti always takes place in Purushic Ether characterised by elliptical motion or comparative rest³.

Again, the association of the letter S, Sh, S, R, H, in connection with an Anusvara, indicates that the creative union of Purusha and Prakṛiti takes place when Purushic Ether (N or M) is associated with

- (a) Buddhi or Mind (S, Sh, R);
- (b) Heart-energy or Prakṛitic Ether (S, Dental class); and
- (c) any energy which may be regarded as the ultimate creative energy of life, viz. Purusha, Prakṛiti, Heart-energy, Buddhi, Mind, or Ether (H).

1. See Fig. 2 (9 and 10), p. 14.

2. See Cunningham's *Anatomy*, p. 10.

3. See p. 212.

Thus we see that the conditions of creation are that Purushic Ether should unite with Heart-energy, Buddhi, Mind, or Prakṛitic Ether.

In this connection it will be of interest to note that all theories of Hindus in regard to creation are based on one or the other condition of life-manifestation as here explained¹; and in the actual working of the cell this implies that a creative development takes place when a magnetic energy is united with super-electric energy (Heart), heat (Buddhi), electric energy (Mind), or magnetic energy (Prakṛitic Ether). It will be interesting to investigate if this is true to actual facts of cell development.

Visarga: A Purushic Energy.

The following are the chief rules regarding Visarga :-

- (a) At the end of a word, S, whether followed by any letter or not, is changed into a Visarga.
- (b) At the end of a word, R, followed by a hard consonant or by nothing, is changed into a Visarga.

EXPLANATION.

It has been observed that the form of Visarga corresponds to centrosomes in a cell, thus, ; ; and the latter are found in two places, sometimes near the nucleus and sometimes in the cytoplasm². From this we may conclude that the two places of the centrosomes are represented by the letters S and R, which are transformed into a Visarga.

Now we have seen that the letter S represents

- (a) Heart-energy (corresponding to its place No. 13) ;
- (b) Mind-energy (its region) ; and
- (c) Prakṛitic Ether (its Dental class).

1. See pp. 39, 40.

2. See p. 12, notes 1 and 2.

Similarly the letter R represents

- (a) Buddhi-energy in relation to Ether (corresponding to its place No. 12);
- (b) Mind-energy (its region); and
- (c) Purushic Ether (its Lingual class).

We have observed that a cipher or zero is a Purushic energy¹, and so is a centrosome or Visarga. If this be correct we should get an idea of the nature of Purushic energy from the significance attaching to the letters S and R as here explained; and in the light of this, Purushic energy is conceived to be (a) Heart energy, (b) Buddhi, (c) Mind, (d) Purushic Ether, and (e) Prakritic Ether. In other words it is conceived as (a) super-electric energy, (b) heat, (c) electric energy, and (d and e) magnetic energy.

It will be noticed that this idea of Purushic energy is identical with that expressed in connection with Anusvara, where it has been observed that the creative union of Purusha and Prakṛiti takes place when Purushic Ether (magnetic energy or Atom, characterised by elliptical motion) unites with any of the energies enumerated above².

Further, it will be of interest to note in this connection that the line of Sattvic or purely Purushic Guṇa in our diagram³ extends from A to R; that is, from Heart-energy (or Buddhi, its first manifestation) to Prakritic Ether, including the same five energies. Thus we see that all ideas of the creative energies of life meet from different directions, and form one complete and harmonious whole.

Visarga and Cell Development.

The question of Visarga as representing centrosomes in the cell is so important, that it may be examined in some detail in the light of the rules of Sanskrit grammar.

1. See p. 171, note 1; p. 235, note 1.

2. See p. 243.

3. See Fig. 16, p. 80.

- (a) When a Visarga is preceded by A and followed by A or a soft consonant, it is changed into U which, with the preceding A, becomes O.

EXPLANATION.

A represents Buddhi or heat (the first manifestation of Heart-energy); U Purushic Ether; and O water. This rule implies that when the centrosome (Visarga) is surrounded by heat (preceded and followed by A), it is first magnetised (changed to U), and then transformed into a liquid(O)¹.

- (b) Visarga, preceded by A, and followed by any other vowel except A, is dropped. It is also dropped when it is preceded by A and followed by a soft letter, consonant or vowel.

EXPLANATION.

We find in the actual development of the cell that the centrosomes (Visarga) appear, disappear and re-appear². The disappearance or dropping of the centrosomes is explained by this rule. When the centrosome (Visarga) is acted upon by heat (preceded by A or A), and it then acts, not upon heat, but some other energy of the nucleus or the cytoplasm (followed by any other vowel except A, or a soft consonant), it is seen to disappear.

- (c) S or Visarga, preceded by any vowel except A or A, and followed by a vowel or a soft consonant, is changed to R.

EXPLANATION.

It has been pointed out that the centrosomes are to be found at two places, near the nucleus or in the cytoplasm; and the former (near the Heart) is represented by S (No. 13, Heart-energy), and the latter by R. This rule

1. This explains how a Purushic energy (Visarga) is transformed into Prakritic (O, water). The idea of Gunā change of U into O is similar (See p. 194),

2. See Cunningham's *Anatomy*, pp. 8-11.

indicates how a centrosome found near the nucleus may be transformed into the centrosome of the cytoplasm¹. This change takes place when an energy of the nucleus, other than heat (*A* or *Ā*), acts on the centrosome of the nucleus, and the latter acts on some energy of the nucleus or the cytoplasm (vowel or a soft consonant).

(*d*) Visarga followed by *Ch* or *Chh* is changed into *S*; by *T* or *Th*, into *S*; and by *T* or *Th* into *Sh*.

EXPLANATION.

This rule explains how a centrosome (Visarga) may be transformed into super-electric energy, or heat, or electric, or magnetic energy, represented by the letters *S*, *S*, and *Sh*.

In this connection it may be mentioned that the letters *Ch* and *Chh* belong to the Mind-class (Palatals); *T* and *Th* to Purushic Ether (Linguals); and *T* and *Th* to Prakritic Ether (Dentals). This rule implies that when a centrosome (Visarga) acts on (is followed by) an electric energy of the cytoplasm (consonants *Ch* or *Chh*), it is transformed into heat, electric, or magnetic energy (*S*, assigned to the Buddhi region, belonging to the Mind-class, and occupying place No. 5, indicative of Ether, in our diagram.)

Again, when a centrosome acts on the south-seeking magnetic energy of the cytoplasm (*T* and *Th*), it is transformed into heat, electric, or south-seeking magnetic energy (represented by the letter *Sh*, assigned to the Buddhi region, occupying place No. 6, and belonging to Purushic Ether or Lingual class).

Further, when a centrosome acts on a north-seeking magnetic energy of the cytoplasm (*T* and *Th*), it is changed into super-electric energy, heat, electric, or north-seeking magnetic energy (represented by the letter *S*, occupying place No. 13, assigned to Mind-region, and belonging to Prakritic Ether or Dental class).

1. This also shows how Heart-energy (*S*, No. 13) is transformed into Buddhi or Mind, or Purushic Ether (*R*).

Conclusion.

It is possible to pursue this idea further yet, and the statements with regard to the constituents of the cell as represented by vowels, consonants, Anusvara and Visarga, can be examined and verified. Enough, however, has been said to show that there is sufficient material for the conclusion that the Sanskrit language is a deliberate creation of the genius of man, and was intended to be as exact a copy as possible of a great and magnificent scheme of thought; and, while there might easily be a difference of opinion with regard to the adequacy of one explanation or another, it would not be possible to reject the idea of the whole. As we shall see in the following chapters, this theory finds additional support from the method of interpretation adopted from ancient times in regard to the sacred works of the Hindus; and from the Vedas down to the great epic of the Mahabharata, the whole fabric of Hindu thought is found to be reared on this system, where each letter of the alphabet represents an idea or an energy of life,—constituting a great and wonderful scheme of thought relating to the origin, manifestation and dissolution of the universe, conceived as Brahmanda or else the tiniest cell, with one law pervading the mightiest and the meanest forms of life.

This theory would undoubtedly raise a number of problems not only with regard to Sanskrit, but all languages of the Aryan stock; but its correctness or error must be judged not according to accepted opinion but the character of the sacred works of the Hindus; and if we can explain not only the form and development of the cell, but, at the same time, re-interpret the sacred works as pictures of great schemes of thought in the light of our theory, its correctness would be established beyond all serious doubt. The following pages will show how far is our conclusion justified.

CHAPTER VII.

THE METHOD OF INTERPRETATION

WE should now be in a position to determine the method of interpreting ideas in Sanskrit. It need hardly be repeated that, according to the theory discussed in these pages, Sanskrit is a deliberate creation of the genius of man, designed to express in a systematic and scientific manner and by means of a pictorial form, where every letter of the alphabet represents an idea or an energy of life, the speculations and theories and conclusions of the ancient Hindus regarding the creation, manifestation and end of life.

Here a question might be asked,—If Sanskrit is a new invention of the human mind, the ordinary meanings would also be deliberately assigned to each word and expression: What then is the relation of these meanings to their original interpretation? The two cannot be in conflict or contradictory, for then the whole purpose of the language will have been vitiated. There should, if possible, be a certain connection between them; or they might run on parallel lines, each following its own trend of thought; but a conflict would be inconceivable. An examination of the following pages will show how far this condition is satisfied.

A further question might be asked, What was the object of the ancients in inventing a new language and giving to each word a number of meanings, the result of which is, at the present day at least, confusion? If they understood the different systems of thought outlined in these pages, and were able to construct great and scientific theories of life and death, and build upon them their systems of philosophy and religion, could they not have expressed them in a clear and definite form

rather than disguise them in this way? Again, have we not, in the sacred works of the Hindus themselves, a great body of philosophical thought, expressed in simple, unambiguous manner, without the accretion of this pictorial form?

The chief reason for the creation of Sanskrit lies in its scientific accuracy, brevity, and perfection of form. Once the system is grasped and its implications understood, nothing can be more simple and definite. The object of all knowledge is either the world of the manifest or the unmanifest; and since both are expressed by the idea and image of *Brahmaṇḍa* or the Universal Cell, nothing could be more simple or scientific in a study of the fundamental problems of life than to mirror in each letter of the alphabet an energy of creation, so that each word may coincide with the object it represents, and all be a picture of the working of the Universe. Interpreted in this light, no language can be more pictorially exact, accurate and brief than Sanskrit.

Whatever the reasons, we have before us the great fact of the Sanskrit language, and a vast and ancient literature—the most ancient of the record of the world—a great part of which is regarded as sacred, inspired and divine; but which, taken in the mass, can hardly satisfy the religious impulse of the human heart. But if there were a method of interpretation, in the light of which what is regarded as sacred could also be shown to be true, what is obscure made clear, and what has never been understood given a simple, consistent and coherent meaning, it may not be rejected merely because it appears to be new and not generally known. Indeed, this method of interpretation is as old as the sacred works themselves; only through the lapse of time it has been forgotten and lost.

DIFFERENT METHODS OF INTERPRETATION.

There are a number of ways in which a word or a name may be interpreted; and in this connection we should bear in mind the following points:—

- (1) Our chief method of interpretation, specially in connection with Vedic names, relates to the places of the letters of a name along their ellipses of the alphabet, which gives us

also their Guṇa-line. We refer each letter to the energy it expresses, and the combination of all gives the principal forces of life indicated by a name. This method, fitting in with the essential character of Sanskrit, as originally conceived, is of general application to the interpretation of Vedic names; but inasmuch as a number of these are repeated in subsequent works, down to the great epics of *Ramayana* and *Mahābhārata*, it will be found to serve throughout the range of sacred literature.

- (2) In a number of cases the usually accepted meaning of a word conveys the idea clearly enough. This is specially the case with the purely philosophical portions of the sacred works.
- (3) When a word has a number of meanings, one of them, not generally applied, may throw light on its interpretation.
- (4) The meaning of a word may depend on
 - (a) its letters¹; or
 - (b) its syllables instead of letters; or
 - (c) its one or more principal letters or syllables instead of all of them; or
 - (d) its letters and syllables combined.
- (5) The meaning of a name may depend on its associations, such as place of birth, father's name, etc.

1. In analysing the letters of a word we must remember that a consonant, except at the end of a word, cannot be pronounced without the aid of a vowel. Accordingly the meaning of a consonant, without a vowel, is identical with that of a consonant with a vowel. The reason for this is obvious; for if a consonant cannot be pronounced without a vowel, it cannot lose its value merely because it comes at the end of a word or is joined to another consonant; its meaning must be the same throughout; hence it is like a consonant with a vowel.

This is illustrated by the sacred syllable *Om*, which is always analysed into its letter, A, U, M; and the last is a consonant without a vowel; but its meaning is the same that of M (a), that is, a consonant with a vowel.

- (6) The meaning of a word may depend on its interpretation given in some other sacred work regarded as authoritative.

ILLUSTRATIONS.

The following illustrations will explain the various methods of interpretation :-

- (1) *The meaning of a name may be indicated by the places occupied by its letters in the diagram of the alphabet.*

This is the principal method of interpretation in connection with the names of Vedic gods¹. A few instances, however, may be given here. The word *Kāla*, meaning Time, is composed of K, *a*, *la*; of which the first, K (No. 1), is assigned to the region of *Buddhi*; so is *A*; while L (*a*), No. 23, the last of the region to which it is assigned, represents *Prakṛitic Ether*. Hence *Kāla* or Time denotes the cycle of *Buddhi* or the Sun completed in *Prakṛitic Ether*, and this agrees with the idea already explained².

Similarly, the word *Gaja*, meaning an elephant, is composed of *Ga*, *ja*; and the former (No. 15) is assigned to *Purushic*, and the latter (No. 21) to *Prakṛitic Ether*. *Gaja*, therefore, denotes the relation of *Purushic* to *Prakṛitic Ether*; and we have seen that this is the identical idea of *Gaṇeśa* and *Hastin* (elephant)³.

- (2) *One of the several meanings of a name, not generally applied, may lead to a new interpretation.*

KARNA. In the "story" of the *Mahābhārata* *Karna* is supposed to be a great warrior, the son of *Kuntī*, born of the Sun, prior to her marriage with *Pandū*.

But one of the dictionary meanings of *Karna* is "grain with chaff"⁴, in the light of which he would represent all Seed,

1. See Chap. IX.

2. See p. 123, note 4; p. 151, note 1.

3. See pp. 214-215.

4. Monier William's Dictionary, p. 256.

the essence of the vegetable kingdom, or the vegetable kingdom itself.

(3) *The meaning of a name may depend on its component letters.*

OM. The classic example of this is the sacred syllable Om, always analysed into its component letters, A, U, M¹; and inasmuch as each of these is the name of the Supreme Purusha, in our method of interpretation they are used as signs of personification².

GO. On the analogy of Om we should analyse the word Go (meaning Cow) into G, A, U; and its meaning would be "A personification (A) of motion (G) in Ether (U)." The usually accepted meaning of the word Go (Cow) would thus be altered into "Motion in Ether or Ether in Motion;" hence the religious significance of the Cow in Hinduism depends not so much on the animal of that name as on the whole conception of Ether; and we have seen that the three Gunas as well as the three main systems of philosophy and religion are connected with Ether³. This would explain the common idea of the orthodox, that Hinduism depends on the Cow; for if we eliminate the Cow or the idea of Ether, the whole ancient system of science, philosophy and religion must perish; and from this we shall be able to understand the reference to the Cow in sacred literature, specially in connection with Krishna, made manifest in Ether himself⁴.

(4) *The meaning of a word may depend on its component syllables instead of letters.*

There are many instances of this in sacred literature; as for instance, "Udgitha" is analysed into Ut, gi, tha, and each syllable is given a meaning of its own⁵. Similarly, Sama is

1. Prasna Up. V, 5-6; Mait. Br. Up. VI, 3; SBE. Vol. XV, pp. 282; 307.

2. Cf. Agni P. CCCLIII, 21-25, p. 1302.

3. See p. 215, note 4. Cf. Fig. 16, p. 80.

4. See p. 128. Cf. Gopala, Govinda, Gokula, Govardhana, etc. in connection with Krishna.

5. Chh. Up. I, iii, 6-7; SBE. Vol. I, p. 8.

analysed into Sa, ama¹; Satyam into Sa, t, yam², and Hridayam into Hri, da, yam³.

KUNTI. On the analogy of this, we may analyse Kuntī (or Kunti, its masculine form) into Kum, ti, the letter m of Kum being changed into n when followed by t, according to the rules of grammar.

Now, Kum in Sanskrit means Earth, and ti is a form of iti, meaning, "that is to say⁴." Hence Kuntī means "that is to say, Earth," or more simply, our planet Earth.

In the light of this we can understand Kuntī's other name, Prithā, the daughter of Prithu; for in the Vishnu Purana⁵ we are told that Prithu is the father of Earth, whence she got the patronymic Prithvī⁶ (*i.e.* daughter of Prithu).

From this we shall be able to understand the idea of the "story" of the Mahabharata more clearly. Kuntī represents our planet Earth; Karna, the vegetable kingdom; and the Pandava brothers, as will be explained in due course, the animal kingdom; and as our planet consists of all the five elements and is characterised by the energy of the Sun and the Moon⁷, both the kingdoms of life are conceived as born of her; and the Earth is often spoken of in the sacred works as the common mother of all, the mobile and the immobile⁷.

(5) *The meaning of a name may depend on its principal syllable.*

The names of Hindu gods are usually interpreted in this way, though the method adopted in this volume is different. Thus Brahman is usually derived from Br̥h, to increase or

1. Chh. Up. I, vi, 1; SBE. Vol. I, p. 13

2. Br̥h. Up. V, v, 1; SBE. Vol. XV, p. 191.

3. *Ibid.* V, iii, 1; SBE. Vol. XV, p. 190.

4. See Monier William's Dictionary, p. 446.

5. Vishnu P. I, xiii, p. 68.

6. See Chap. IX for interpretation of Prithvī as our planet Earth. Cf. p. 50, note 1.

7. SBr. IV, i, 8-9; SBE. Vol. XXVI, p. 260. Vishnu P. II, iv, p. 127. MBh. Santi P. XII, cxc, 15.

grow; Vishnu from Vish, to be active; and Krishna is interpreted in a number of ways in a similar manner.

- (6) *The meaning of a name may depend on some special significance attaching to it in a sacred work, regarded as authoritative.*

BHARATA. There are many instances of this. For example, the name Bharata often occurs in the sacred works of the Hindus. It usually stands for a king, believed to be an ancestor of the *Pandavas*, and is generally applied to them. It is also applied to the whole country, India, often called *Bharatavarsha* or the land of the Bharata race. Bharata is the name of the son of Dushmanta or Dushyanta and Sakuntala; and also of one of the four sons of Dasaratha, the king of Ayodhya¹.

But the name is interpreted in the *Satapatha Brahmana* in a very different manner, where it is said to signify Fire², and also Air or Breath³. Indeed, Agni is conceived as Breath³, and believed to be its very cause and moving force⁴.

Now if we understand Bharata in the light of Breath or Prana, the whole idea undergoes a radical change; and the *Maha-bharata* becomes a great treatise on the subject-matter of Breath or Prana, Heart-energy or Action, and all that they imply⁵.

INDRA. Similarly, Indra is interpreted in a special manner in the Upanishads. Sometimes he is spoken of as *Idam-dra*⁶, and again is identified with Prana or self-conscious Breath⁷.

1. See p. 201, note 1.

2. SBr. I, iv, 2, 2; SBE. Vol. XII, p. 115.

3. SBr. I, v, 1, 8; SBE. Vol. XII, p. 133.

4. SBr. I, iv, 3, 8; SBE. Vol. XII, p. 121.

5. See p. 152. Cf. p. 200, note 2.

6. Ait. Ar. Up. II, iv, 3, 10-11; SBE. Vol. I, p. 242.

7. Kaush. Up. III, 2; 8; SBE. Vol. I, pp. 294; 299-300.

ARJUNA. Accordingly, Arjuna, the "son" of Indra in the Mahābhārata, would represent *Prana* or self-conscious Breath or Heart-energy, as the son is identified with the father¹.

HORSE. In the same manner a special significance attaches to the idea of Horse in sacred literature; and it is sometimes compared to Breath or *Prana*², and sometimes said to represent the senses³.

TWIN ASVINS. Accordingly, the twin Horsemen, the Asvins, refer to the twin senses of knowledge and action, or the twin aspects of Ether, Purushic and Prakritic.

NAKULA AND SAHADEVA. As the twins, Nakula and Sahadeva, in the "story" of the Mahābhārata are born of the twin Asvins, they refer to the twofold character of Ether, motion and action, and represent arms and legs respectively.

TWINS IN SACRED LITERATURE. The idea of all twins in sacred literature is similar, and corresponds to the twin or twofold character of Ether, Purushic and Prakritic, with its twin senses of knowledge and action; and it is in the light of this that we have to understand the significance of the twins Yama and Yami; Lakshmana and Satrughna; Dhṛishṭadyumna and Draupadi; Kṛipa and Kṛipi; the two Asvins; and Nakula and Sahadeva.

SIGNIFICANCE ATTACHING TO LETTERS. In the Aitareya-Araṇyaka Upanishad⁴ a special significance is said to attach to the letters Sh and N, the former signifying Breath or *Prana*, and the latter strength. Further, the change of S into Sh, and of N into N is also referred to in the same Upanishad⁴. It is in the light of this that we must interpret the names Kṛishṇa,

1. See p. 214, note 3.

2. Chh. Up. VIII, xii, 3; SBE. Vol. I, p. 142.

3. Katha Up. I, iii, 4; SBE. Vol. XV, p. 12.

4. Ait. Ar. Up. III, iii, 6, 3-6; SBE. Vol. I, p. 265.

Vishnu, Varuna, etc. having the letter *n*; and they will be examined in detail in Chapter IX.

- (7) *A name may be interpreted by means of a certain number associated with it, in the light of the significance attaching to that number.*

The significance attaching to certain numbers has already been explained¹, and it has Vedic authority to support it. In the White Yajur Veda² a special meaning is assigned to numerals, from 1 to 17; and again to odd numbers from 1 to 33³; and in the *Rig Veda* we have a similar idea attaching to certain numbers referred to throughout that work. For instance, we have

ONE	The Supreme.
TWO	Night and day; Heaven and Earth.
THREE	Gods; goddesses; worlds; creatures; purifiers; steps of Vishnu; Times or Ages; Vedas; thrice eleven, etc.
FOUR	Goddesses; creatures; quarters of the sky.
FIVE	Races; tribes; floods; divisions of sacrifice; elements; regions of the world.
SIX	Regions; seasons; directions.
SEVEN	Streams; mothers; flames of Agni; germs; horses of the Sun; regions; <i>Rishis</i> ; sages; singers; tones; oceans; sons of Aditi; races of men, etc.
EIGHT	Points of the Earth; sons of Aditi, etc.
NINE	Ninefold Gauri.
TEN	Fingers; the region of the Heart; <i>Surya's</i> horses; months of human gestation.
ELEVEN	Gods.
TWELVE	Months; <i>Adityas</i> , etc.

1. See pp. 196-203.

2. WYV. IX, 31-34.

3. WYV. XIV, 28-31.

- (8) *A name may be interpreted with reference to certain notes of music, or months of the year, etc.*

Thus, the letters Sa, Ri, Ga, Ma, Pa, Dha, Ni, referring to the seven notes of music, would represent the serial numbers from one to seven, to be interpreted in the light of the meanings attaching to them.

Similarly, a name may be understood in the light of a month of the year¹.

- (9) *The meaning of a name, when obscure, may be gathered from its patronymic or father's name, synonym, place of birth, country of rule, etc.*

DRUPADA. For instance, in the "story" of the Mahābhārata, Drupada is the king of Pāñchāla, and is called Yajna-sena or lord of sacrifice.

The word Pāñchāla may be analysed into Pa, Anusvara (ñ) and chāla; and Pa, being the fifth note in the gamut of Hindu music and the first letter of the fifth (Labial) class, refers to Ether, as already explained²; further, as the letter belongs to the Air-class of consonants (Labials), it also refers to Air, the element associated with action. Accordingly Pa refers to Prakṛitic Ether, characterised by the five senses of action; Anusvara, as already explained³, represents the union of Puruṣha and Prakṛiti, which takes place in Puruṣhic Ether; and chāla means motion, characteristic of both Puruṣhic and Prakṛitic Ether. From all this we may conclude that Drupada signifies (a) Prakṛitic Ether (Pa); (b) Puruṣhic Ether (Anusvara); (c) union of Puruṣhic and Prakṛitic energy (Anusvara); and (d) motion (chāla), characteristic of both Puruṣhic and Prakṛitic Ether. As we shall see, this idea agrees with that of his twin-children, Dhṛiṣṭadyumna and Draupadī, who represent the twin-senses of knowledge and action, related to the twofold character of Ether.

1. Cf. months of birth of Viṣṇu's incarnations, pp. 130-132.

2. See p. 226.

3. See p. 212.

This idea of Drupada agrees also with his other name, Yajna-sena or the lord of sacrifice. According to the Bhagavad Gita¹, sacrifice is born of action; and as Drupada represents the union of Purushic and Prakritic Ether, and the senses of action are related to the latter, he is the lord of sacrifice born of them. The idea of sacrifice as creative action has already been explained².

DRAUPADI OR KRISHNA. As Ether has a twofold character, Purushic and Prakritic, its Purushic part is represented by a man, and Prakritic by a woman, in the twin-children of Drupada, Dhṛishṭadyumna and Draupadī. Accordingly the former represents the five senses of knowledge and the latter of action³.

Draupadī is also called *Krishna*. Now, as has been pointed out, *Krishna* represents Heart-energy made manifest in Purushic Ether⁴; and as *Krishna* is a female counterpart of *Krishna*, she would refer to Prakritic Ether, as he to Purushic. Another interesting name of Draupadī is *Parvatī*⁵, the name of the consort of Lord Siva; and it has been observed that *Parvatī* refers to Ether⁶. From this we may infer that *Parvatī*, like Draupadī, refers to Prakritic Ether⁷.

1. BhG. III, 14; IV, 32.

2. See pp. 173-74.

3. As both the aspects of Ether are really Purushic, Ether itself being Purushic in character, and it is only for convenience' sake that we have called the one Purushic and the other Prakritic, (cf. p. 135), they are often represented by twin sons instead of twin son and daughter, as in the case of Lakshmana and Satrugna, Nakula and Sahadeva. It is only when the creative character of one of them is sought to be emphasised that we have a son and a daughter, the son always preceding the daughter, as the Purushic aspect is followed by Prakritic.

4. See pp. 128, 132.

5. See Monier William's Dictionary, p. 622.

6. See p. 214.

7. This idea of *Parvatī* will further elucidate the idea of *Ganesa* as representing Prakritic Ether. Cf. pp. 214-15.

- (10) *The meaning of a word may be gathered from certain signs, symbols, and rules of grammar.*

For instance, the letter T represents Prakritic Ether and is the base of the pronominal *tad*, meaning, that which; hence it represents all manifest life. Similarly the letter S is a pronominal modification of *tad*, and means, he. Accordingly, if we make a distinction between T and S, the former will represent life in general the latter human life in particular.

In the same manner Anusvara represents the union of Purusha and Prakṛiti in Purushic Ether, and is conceived as a symbol of creation. Visarga, on the other hand, signifies Purushic energy in a state of rest¹.

APPLICATION OF METHOD. This method may be applied in many ways. Thus Hasta in Sanskrit means, a hand, the instrument of action. But the word may be analysed into Ha, s, ta; where Ha means (a) Water or Prakṛiti, or (b) Buddhi or the Supreme manifest Purusha; and S represents human and T other forms of life. The new idea of Hasta would thus be, (a) Prakṛiti or (b) Purusha, in relation to human and other forms of life; in other words, action is related to both Purusha and Prakṛiti when examined in connection with all forms of life². Further, Hasta, as a measure of length, is said to consist of 24 Angulas or parts; and this would connect the idea of Hasta with the philosophy of the number 24, or the Sāṅkhya system³, according to which all action is born of Prakṛiti, and nothing is gained by considering the question of the existence of the Supreme Purusha⁴.

HASTINAPURA. From this we should be able to understand the significance of the city of Hastinapura, the birthplace of both the Kauravas and Pandavas. In connection with the idea of Ganesa it has been pointed out⁵ that

1. See p. 186.

2. Cf. p. 200, note 2; p. 215, note 4.

3. See pp. 72, 100.

4. Cf. p. 90, note 1; p. 97, note 3.

5. See p. 215, note 4.

Hastinapura refers to the problem of Ether, with its Purushic and Prakritic character, related to the senses of knowledge and action, and the Sāṅkhya system of philosophy¹; and now we see that the chief problem is one of action, round which centres the contest of both the Kauravas and the Pandavas; for the question of questions is, Is action Purushic or Prakritic, and should it be performed²?

- (11) *The meaning of a word may turn out to be something very different from its usual interpretation when examined in the light of our method, and yet retain a definite connection with its ordinary, commonly understood sense.*

This is very necessary if our idea of a new Sanskrit language is correct; and there are many instances of this connection between the old, common meaning of a word, and its original interpretation. For example, Vadha means killing; but it may be analysed into Va, dha; where Va means Water or Prakṛiti; and dha, keeping or consigning. Va-dha, therefore, means consigning to Prakṛiti; and it has been pointed out that Death, or Kālā (Time) is associated with Prakṛiti, which is also called Kālī (black or dark)³.

Killing, therefore, means assigning to Prakṛiti⁴; and inasmuch as in sacred literature Man is often conceived as a personification of ideas⁵, when a person is said to be killed, the real meaning is that he is assigned to Prakṛiti; that is, he is said to partake of the character of Prakṛiti more than Purusha, or that he holds Prakṛiti and not Purusha to be the supreme creative energy of life.

It is in the light of this meaning of killing that we have to understand all wars in sacred literature where millions of persons are said to be killed on either side. They are,

-
1. Cf. p. 96.
 2. See p. 200, note 2; p. 215, note 4.
 3. Cf. p. 124, note 1. All death takes place in the Prakritic half of the Golden Egg. See Fig. 20, p. 121.
 4. Cf. p. 115, note 1.
 5. See p. 155, note 3.

in fact, an array of Purushic and Prakṛitic energies on either side, marshalled in the light of arguments with regard to different theories of life; and those that belong to Prakṛiti on either side are said to be killed; while Purushic forces alone survive.

This is the idea of *Ravana* killed by *Rama*; of *Kauravas* by *Pandavas*; of *Kaṇsa* by *Kṛishna*; of *Vritra* by all the gods of the *Vedas*. Thus, from the *Vedas* down to the great epics, one single idea of killing applies throughout; and the ordinary and original meanings agree.

AUTHORITY FOR THIS INTERPRETATION.

It has been observed that a new method of interpretation, however ingenious, must follow the usage of ancient writers if it is to meet with acceptance. But it has been remarked that the method adopted in these pages is as old as the sacred works themselves, and merely repeats the practice of the ancients, forgotten through the lapse of time; and in this connection a number of references to the sacred works of the Hindus have already been given. For instance, the sacred syllable *Om* is always analysed into its component letters, *A*, *U*, *M*, each of which is the name of a god¹; hence these letters are regarded as signs of personification in our system of interpretation. Similarly, *Udgītha* is analysed into *Ut*, *gī*, *tha*², each of which is given a number of meanings and understood in several ways. Again, *Sama* is broken into *Sa*, *ama*³; *Satyam* into *Sa*, *t*, *yam*⁴; *Hṛidayam* into *Hṛi*, *da*, *yam*⁵.

Similarly, *Svapna*, sleep, or *Svapiti*, he sleeps, is derived from *Sva*, *apīta*⁶, meaning, going to one's self. *Purusha* is made equal to *Puri saya*, meaning, a dweller in the city (of the body)⁷. *Surya*, Sun, is derived from *Su*. squeezed

1. See p. 252, note 1.

2. See p. 252, note 5.

3. See p. 253, note 1.

4. See p. 253, note 2.

5. See p. 253, note 3.

6. Chh. Up. VI, viii, 1; SBE. Vol. I, p. 99.

7. Brih. Up. II, v, 18; SBE. Vol. XV, p. 117.

-out¹; *Pavana* is derived from *Pu*, to purify¹; *Aditya*, Sun, from *Ada*, vapour, or the life of man¹; *Apas*, water, from *Pyā*, he nourishes¹.

Then we have *Indra* made equal to *Idam-dra*, and again identified with *Prana* or *Breath*².

Then we have special meanings assigned to certain letters; to vowels, *i*, *u*, *e*³; or to consonants, *sh*, *n*⁴; or to a semi-vowel, *y*⁵; or again to syllables, *hau*, *hai*, *atha*, *iha*, *auhoi*, *hiñ*, *huñ*, *Vag*⁶, etc.

There are a number of examples of this kind scattered throughout the Upanishads and other sacred works of the Hindus. The Vedas themselves are founded upon this system; and the etymological interpretation of a word (*Nirukta*) is believed to be a fundamental part of Vedic literature. There is a list of Vedic words, called *Nighanta*, interpreted by different writers in different ways; and an examination of the commentary of *Yaska* (*Nighantu*) will show that the method, though differently applied in these pages, is an ancient one.

The question whether words are eternal or non-eternal was a very important subject of discussion among the ancient Hindus⁵; and *Patañjali*, the author of the *Yoga Sūtras*, and *Pāṇini*, the celebrated grammarian, came to the conclusion that they were both. Again, a question is often asked by ancient writers, whether the meaning of a word has any connection with the word itself and depends in any way on the letters composing it⁶. Whatever the opinion of an individual writer in this connection, it cannot be denied that the very fact that a question of this kind is raised indicates that such a view was held even in ancient times, *viz.*,

1. Mait Br. Up. VI, 7; SBE. Vol. XV, p. 310.

2. See p. 254, notes 6 and 7.

3. Chh. Up. I, xiii; SBE. Vol. I, p. 22.

4. Ait. Ar. Up. III, ii, 6, 3; SBE. Vol. I, p. 265.

5. See *Nighantu* and *Nirukta*, p. 204.

6. *Ibid.* pp. 216-17.

that the meaning of a word is connected with the word itself and the letters composing it. It is true that the *Nyāya Darsana*¹ rejects the view of certain grammarians that a word or sound or letter (literally, *Sabda*) undergoes a change corresponding to a change in the idea; but, even if we forget that this work is later in origin, it only proves that some grammarians did hold this view even at that time. Indeed, in these pages it is maintained that the meaning of a word or name, when used in a sacred, philosophical and pictorial sense, does depend on the letters forming it, and the idea conveyed is intended to refer to certain energies and truths of life. Nor can it be denied that there is ample ancient authority for holding such a view.

Reference has been made to the Upanishads in connection with this system of interpretation. The *Satapatha Brahmana* is full of interpretations according to letter and syllable analysis. The meanings attaching to the word *Bharata*² have already been referred to; and as this word is of very wide application throughout ancient sacred literature, a proper understanding of its significance is of the utmost importance. Indeed, the very idea of the *Mahābhārata* is said to depend on a proper understanding of the etymology of the word³. The *Purāṇas* too have their special method of interpretation, one-letter lexicons⁴, and special meanings attaching to syllables of names⁵.

The method adopted in these pages only follows the line of thought already indicated in the sacred works of the Hindus, and is but a continuation of the ancient system of interpreting names and ideas. Its merit, if any, lies in placing it on a systematic and scientific basis, by connecting the Sanskrit alphabet with the Universal Ovum or *Brahmanda*. But its value must depend not on a mere theory or speculation,

1. *Nyā. Dar.* II, ii, 41-45; 56-59.

2. See p. 254.

3. See pp. 4-5.

4. *Agni P.* Vol. I, p. 210.

5. *Agni P.* Vol. II, pp. 1279-30.

however ingenious, but its practical application over the great range of the sacred works, and the result in re-interpreting ancient ideas achieved thereby. A few errors and discrepancies may easily be ignored, for at this distance of time it may not be possible to have a perfect system of interpretation of the ancient works; but the main outlines must remain clear, definite, and conclusive; and it is only then that it can be accepted.

We are now on the threshold of the ancient works of the Hindus, beginning with the Vedas, the most sacred and the earliest extant. In this connection it should be remembered that even the Vedas, in their present form, could not have been the first attempt in the direction of representing ideas in the manner explained. They must have been preceded by many cruder attempts, now lost; for the form of the Vedas, even when we take into consideration their ancient character, is very far from primitive; and a new language must have taken a long time to attain to that degree of excellence and perfection. But the Vedas are the earliest work available to us at this day; and our system of interpretation must first and foremost apply to them.

A NEW ILLUSTRATION. Before proceeding, however, to the Vedas, it may be of interest to consider yet one more example of our method of interpretation in connection with the names of the planets, to which reference was made in an earlier chapter¹. It has been observed that the seven planets, after whom we get the days of the week, represent the seven great energies of life, from Buddhi to the element "Earth;" further, that they have each a place in the body of a living being;—the place of the Sun being in the upper part of the head; of Moon in the lower part of the head, down to the eyebrows; of Mars in the face and the throat; of Mercury in the lungs or the chest; of Jupiter in the digestive organ; of Venus in the organ of creation; and of Saturn in the organ of excretion. These complete the essential parts of a living creature, the loss of any portion of which causes death. The remaining limbs, *viz.*, arms (or fore-legs) and legs (or hind-legs)

1. See p. 156.

however useful, are not so essential to the mere life as the others; for even without them a creature can continue to exist¹. In this connection we have observed that the relation of the planets to the different parts of the body could be established by examining them in the light of our method of interpretation, and it would be interesting to see how this can be done.

SUN: SUNDAY.

It has been pointed out that the Sun is *Buddhi* personified; and as *Buddhi* is the highest manifest energy of life, it must have its place in the highest manifest part of Man, or the topmost part of the head. Further, the Sun is characterised by heat, which is centred in the head²; hence the place of the Sun is in the uppermost part of the head in a living creature.

MOON: MOON-DAY OR MONDAY.

It has been observed that the Moon is *Mind* personified³. It has been pointed out that the *Mind* is usually considered in connection with the five senses, and spoken of as the sixth⁴; and its relation to *Buddhi* has been explained, as when *Buddhi* desires anything it is called the *Mind*⁵. The question is, where is the place of *Mind* in a man? It is obvious that it comes after *Buddhi*, and before the five senses.

We find in the human body, which may be regarded as typical of the viviparous, that the five senses of knowledge,—ears, skin, eyes, tongue as the sense of taste, and nose,—are all situated in the face. Thus, if *Buddhi* is situated in the upper

1. It is for this reason that in the story of the *Mahābhārata*, Nakula and Sahadeva, who represent arms and legs respectively, are said to be born of a different mother, *Mādrī*, and not *Kuntī*.

2. Cf. p. 48, note 1.

3. See p. 48, note 2.

4. See p. 197, note 1.

5. See p. 68, note 3.

part of the head, the place of the Mind must be the lower part of the head, immediately above the place of the five senses; and that reaches down to the eyebrows.

This place of the Mind, as situated in the forehead, is significant; and reference is made to the place between the two eyebrows in the *Bhagavad Gītā*¹. Further, we have observed that the abstract ideas of philosophy and science have been given a concrete form by the Hindus in their systems of religion and social life²; and it is a common salutation among them to raise the hand to the forehead and utter the name of *Rama*. Now, it has been pointed out that *Rama* represents Mind-energy³; hence his connection with the salutation of the forehead⁴. It may be of interest to note that this is the place of the *tilaka* mark by the Hindus and the explanation is obvious⁵.

MANGALA OR MARS· TUESDAY.

The word MANGALA may be analysed into Man, gala; and Man means, to think, from which we have Manas or Mind; and gala means, throat or neck. Man-gala, therefore, implies the connection of the Mind with the throat; and so represents the region from the Mind down to the throat; that is, from below the forehead, or from the face, to the throat.

1. BhG. V, 27.

2. See p. 171, note 3.

3. See p. 128.

4. Similarly, when the name of *Krishna* is uttered in salutation, the palms are joined together and placed on the Heart, signifying that he represents Heart energy. The idea of joined palms in connection with the Supreme Purusha will be explained in a subsequent chapter.

The Mind is sometimes said to reside in the Heart (*Ved. Sūt. SBE. Vol. XXXIV, p. 175*), and that is because the two are akin (*See pp. 42-43*).

5. See p. 174.

BUDHA OR MERCURY: WEDNESDAY.

The word BUDHA may be analysed into B, udha; and udha is identified with udhas, and the latter with *udhas*¹, which means the udder of any female, breast, bosom²; while the letter B means Prakṛiti. B-udha, therefore, implies the connection of Prakṛiti with the breast; or, in other words, the Prakṛitic aspect of breast, lungs, or the place of breathing. Thus the place of Budha is the chest or breast in man.

BRIHASPATI OR JUPITER: THURSDAY.

BRIHASPATI may be analysed into Brihatī, pati³, meaning lord of speech. Now, Agni or Fire, is also the lord of speech⁴; hence Fire and Brihaspati are identified; and the place of Fire in a living being is the organ of digestion⁵. This is the place of Brihaspati or Jupiter.

SUKRA OR VENUS: FRIDAY.

SUKRA has several dictionary meanings, the most relevant being

Any clear liquid; juice; *semen virile*; seed of animals, both male and female.

It is obvious that Sukra refers to the organ of creation, *semen virile* or the seed of both the male and female; and that

1. Monier William's Dictionary, p. 193.

2. *Ibid.* p. 221.

3. Chh. Up. I, ii, 11; SBE. Vol. I, p. 6.

4. See p. 70. Tongue is the instrument of speech.

5. Brih. Up. V, ix; SBE. Vol. XV, p. 193. BhG. XV, 14.

is connected with the element Water¹, the symbol of Prakriti, the universal female creative energy of life².

SANI OR SATURN: SATURDAY.

The word SANI may be analysed into Sa, ni; and the former means a resting place, and the latter is the seventh note in the gamut of Hindu music. Now, the seventh place in order of creation, starting from Buddhi as the first, belongs to the element "Earth," and that is the resting place of Sani or Saturn. As has been pointed out, the element "Earth" in a living being is connected with the organ of excretion¹, and that is the abode of Saturn.

Thus we see that the idea of the seven planets agrees with the places assigned to them in the human body.

1. See p. 70.

2. It may be of interest to note, in this connection, that the planet Venus, with whom Sukra is identified, is conceived as a female divinity and referred to as a goddess of Love. Again, the Greek goddess Aphrodite, with whom Venus is identified, is spoken of as born from the foam of the Sea (Water); and Frigg, the Teutonic goddess after whom we get Friday, sacred to Venus, is conceived as the wife of Odin and mother of the gods, and has her abode in the Halls of the Sea; and Freyja, with whom Frigg is identified, is the goddess of Love, and corresponds to Venus. Indeed, Friday is the only day called after a female divinity, who is invariably associated with Water (Prakriti) or Love (Kāma), the creative energy of life.

The inference from this would be that the idea of Sukra, identified with Prakriti or Water, and located in the organ of creation, is repeated in that of Aphrodite, Venus, Frigg, and Freyja. This would imply that there is a fundamental connection between the ideas of Hindu systems of thought and the mythology and religio-philosophical systems of olden times.

CHAPTER VIII.

THE HYMNS OF THE VEDAS

THE Vedas are believed by the orthodox Hindus to be of divine origin,—the first, unchanging, eternal word of the Supreme—expressive of the Law of Life, its origin, manifestation, and end. All ancient systems of Hindu thought claim their descent from the Vedas and accept their authority; and the *Brahmanas*, *Angas*, *Upanishads*, *Puranas*, *Smritis*, and the great epics of *Ramayana* and *Mahabharata* are all believed to be but commentaries on the imperishable Word, embodying the knowledge of the universe, the essence of thought, the wisdom of ages, and the truth of the Eternal. To the orthodox there is nothing greater than the Vedas, nor can be.

Yet no one who has read the Vedas either in translation or the original, can fail to recognise how difficult, if not impossible, it is to accept this traditional view, and reconcile their spiritual, moral and intellectual contents with the claim to divine origin and supreme unfailing Truth. Indeed, even in the olden days there were Hindu writers who held that if the object of the science of etymology is to ascertain the meaning of the Vedas, it is useless; for the Vedic stanzas have no meaning¹. But it is not possible to accept this sweeping statement of Kautsa². The Vedas contain some magnificent hymns relating to the origin of the universe from the Unmanifest³, *Hiranyagarbha* or the Golden Egg⁴; Non-

1. Nirukta, I, 15; p. 16.

2. *Ibid.* pp. 217–218.

3. RV. X, cxxix, 1.

4. RV. X, cxxi, 1.

existence¹, unfathomable Waters, or Darkness (Prakṛiti)²—tracing it to Tapas³ (heat or meditation), or Kāma⁴ (desire), or else the sacrifice of the Supreme⁵; they contain references to the One from whom the universe is evolved⁶, the Unborn supporting all⁷; to Truth as the basis of life and the eternal Law that upholds it⁸; to the abode of the Supreme⁸;—to life, death, fire, lightning, dawn, day, night, seasons, years, sun, moon, stars, earth, sky, rivers, seas, oceans, fathers, mothers, maidens, men, horses, cows, birds, trees, forests, fruits,—indeed, all that can be found in the world of daily life. But these are scattered references in connection with subjects far removed from any great and definite explanation of the mysteries of the universe, even as they might be in a work with no claim to be regarded as inspired or divine. The Vedas contain, for the most part, hymns addressed to Agni, Indra, Varuṇa, Soma, Surya, Viṣṇu, the two Asvins, and a host of other gods and goddesses. They relate their achievements, glory and power, in peace and war; and refer to kingdoms won, races subdued, foes vanquished, and stores of wealth and horses and kine. They are invocations to the gods to help to destroy the foe, cast out disease, subdue death, protect the weak, support the true, and grant boons of sons and wealth and horses and cows to the devoted worshippers. The gods are described as engaged in slaying Vṛitra, the Dragon, cutting through mountains, loosening the floods, releasing cows, controlling horses, enjoying Soma, and drinking milk. Now and then they strike a higher note, guiding the motions of

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1. RV. X, 1xxii, 2.
 2. RV. X, cxxix, 3.
 3. RV. X, cxxix, 4.
 4. RV. X, xc, 6-16.
 5. RV. X, cxxix, 2.
 6. RV. VIII, xli, 10.
 7. RV. X, lxxv, 1; clxx, 2.
 8. RV. X, xc, 1.

the year; the course of night and dawn and day; sun, moon, and stars; and lightning, thunder, and rain. In some cases, again, the hymns take flight into the regions of the Unknown, and attempt to soar into the origin of things; but they are generally inconclusive and vague. Beyond a few sublime suggestions and mystic hints the reader seeks in vain for that imperishable Truth of divine origin which alone can be accepted without question as the word of God revealed to Man. Whatever the interest of the antiquary, who delves into the past for a shell of thought, or the philologist who traces in Sanskrit the origin of all languages of the Aryan stock, or the mythologist who seeks in them for the first form of human thought clothed in the garb of symbolism, they cannot, as at present understood, have much practical bearing on conduct or thought or life, or be regarded as the first and everlasting expression of divine Truth, as the orthodox and all their systems of thought claim them to be.

But if what has been observed with regard to the origin of Sanskrit and our method of interpretation be correct, the Vedas, being the most important expression of the thought that gave birth to this language, must appear in a new and a different form, and all that they contain assume a new and a different aspect, when examined in its light. The Vedas are the crucial test of our scheme of thought and interpretation; and they must be proved to constitute, even as the orthodox believe, the fundamental basis of all subsequent systems of philosophy and religion. Indeed, according to orthodox tradition, all later works are but commentaries on the Vedas, intended to explain, classify and define what is difficult or obscure or vague in the original. And if, as is claimed, our system of interpretation can transform a strange and extraordinary story of the Mahābhārata into a great philosophy of life, the method must, first and foremost, be applied to the Vedas; and we should be able to show that they contain, not stray and casual references to the Unmanifest or the mystery of life, but clearly defined and clearly understood schemes of thought which, in their process of development and definition, have grown into different schools of philosophy and religion; and which, when expressed

in story-form, have given us the *Puranas* and the great epics of *Ramayana* and *Mahabharata*.

Difficult though the task, it must yet be attempted, to however small an extent, were it only to test the soundness of our theory. On the other hand, its importance, should it be found to be correct, as throwing a new light on the problems of ancient literature and life of the Aryan race, can hardly be exaggerated. It is obviously impossible for a single individual to cover in detail the whole range of sacred Hindu literature in the light of this scheme of thought. It would be enough to analyse the names of the principal gods hymned in the Vedas, examine the description of their deeds, and show how far they express but different points of view with regard to the origin, manifestation and end of life. This will be followed by an examination of the story of the *Mahabharata*; and if the first and last of the sacred works can be re-interpreted in this light, the same system must apply to all.

It would be tragic indeed if, as a result of this interpretation, the gods of the Vedas and the beautiful stories of the *Puranas* and the great epics are reduced to points of barren thought, or signs of lifeless symbolism, or lines of force, or currents of energy,—bringing down the whole fabric of religion, with its breadth of life and beauty of colour and form, to the dust-heap of cold logic, bare argument, or soulless philosophy. But Hinduism, as it is today, or even as it is understood from the sacred works, is devoid of life and cohesive power, and continues to exist more by the tradition of the past than the vigour of inherent life in itself; and what an advantage would it be if it were possible to see in the gods and heroes of the sacred works the eternal forces of life made manifest in various forms; or else the forces themselves personified and made alive in the form of great and mighty gods and men! And so would Hinduism be shown to be the true, scientific, and eternal religion, *Sanatana Dharma*, that it claims to be.

NINE WAYS OF CREATION.

Before we proceed to an examination of the meaning of the names of the gods and the ideas associated with them, it is

necessary to refer to different points of view in connection with the manifestation of life in the form of the Golden Egg, expressive of the union of Purusha and Prakṛiti. In this connection it has been shown that there are nine principal ways of considering the creation of life; and in the first set of three Purusha lies to the north of the Golden Egg, whose pointed side is turned to east, south and north; in another set of three he lies on the right side of Prakṛiti, and her pointed side is turned to east, west, and south; in the seventh the two are in proximity of each other, but without physical contact, and this sets up an electro-magnetic current of life in the Golden Egg, which creates; in the eighth Prakṛiti alone creates without the existence of Purusha; while in the last Purusha abides in the heart of the Golden Egg, which is created out of him¹.

It has been pointed out that the ancients conceived of the actual creation of the universe to be the result of the union of Purusha and Prakṛiti; and whether they thought of Purusha first or Prakṛiti first, it was followed by the idea of the union of the two². Accordingly the eighth point of view, *viz.*, that life is created out of the evolution of Prakṛiti alone, would be regarded as erroneous, and the remaining eight positions would represent more correct theories of life. As the Vedas are believed to be the basis of all that is contained in the ancient systems of Hindu thought, we should be able to find in them a connection with these positions of the Golden Egg. Indeed, if the gods of the Vedas are conceived as personifications of the great forces of Nature, even as many believe, we should go a long way to establish their authority, if we can associate them with the positions of the Golden Egg; for the idea of Hiranyagarbha constitutes the basis of all that we have in Hinduism, its science and philosophy and religion.

MEANING OF THE VEDAS.

Before, however, we examine the ideas conveyed by the gods of the Vedas, it is necessary to understand the meaning of

1. See pp. 56-60; 74-77. Figs. 8, 12, 13, 14.

2. Cf. p. 212, note 2.

the word Veda itself. It is usually derived from Vid, to know; but according to our letter-analysis it may be resolved into Va, i, da; and Va means Prakṛiti; i, out of; and da, to give. The word Veda means, therefore, Given out of Prakṛiti; hence it comprises universal knowledge or knowledge of the universe; and inasmuch as we understand of the Unknown only through the Known, it embraces not only all that can be understood from a study of observed phenomena, but also the Unknowable, the Eternal and the Unmanifest. All that can be acquired by a study and examination of manifest life or Prakṛiti is, therefore, contained in the Vedas; and they examine and explain and solve the phenomena and problems and mysteries of life.

RIK OR RIG¹ VEDA. Similarly, we may analyse *Rik* into *Ri*, k; where *Ri* means piercing through, and k refers to the first energy of life, Purusha, Prakṛiti, Heart energy, Buddhi, Mind, or Ether. Accordingly *Rik* means, Piercing through the first energy of life; and so this Veda explores the fundamental problem of the origin and manifestation of life.

YAJUS OR YAJUR² VEDA. The word *Yajus* is usually derived from *Yaj*, to honour or sacrifice; but, according to our letter-analysis, it may be resolved into *Ya*, j, u, s, where *Ya* means he who; j, that which is born or created; u, a sign of personification; and s, manifest human life. Accordingly *Yajus* would mean, A personification (u) of that which (ya) represents created (j) human life (s). It may be of interest to note that there are two branches of the *Yajur Veda*, the Black and the White; and black represents Prakṛiti, and white Purusha; and so this Veda is concerned with human life in the light of Purusha and Prakṛiti.

SAMAN OR SAMA VEDA. The word *Saman* or *Sāma* is variously derived, and in the *Upanishads*³ it is analysed into *sa*, *ama*. According to our letter-analysis, however, it would be resolved into *Sa*, a, man; where *Sa* means he who, and

1. The letter k is changed into g according to rules of grammar.

2. The letter s is changed into r according to rules of grammar.

3. Chh. Up. I, vi, 1; SBE. Vol. I, p. 13.

refers to the energy of the Heart¹; *a* means leading to; and man, to think, characteristic of the Mind, from which we get the word, *manas*, Mind. *Saman*, therefore, means, Heart energy, leading to the Mind; and refers to the Supreme Creator, characterised by Heart energy made manifest as Mind.

ATHARVA VEDA. The first three are said to be the original Vedas; and the fourth, Atharva, is believed to have been revealed later on. It is usually derived from the name of its supposed author, Atharvan; but, according to our letter-analysis, it would be resolved into A, tha, r, va, and mean, A personification (a) of the energy of speed (r) that supports (tha) Prakṛiti or manifest life (va). As speed implies change of motion and so refers to Prakṛitic Ether or the senses of action, this Veda is associated with action.

SUBJECT-MATTER OF THE VEDAS.

If our interpretation of the meaning of the four Vedas be correct, we should expect to find in them an examination of the fundamental forces and problems of life from one point of view or another. Of the four Vedas the *Rik*, the most ancient, is the most important; and the remaining three are but an extension and amplification of its system of thought, and embody several hymns and modes of expression of the original Veda. We shall, therefore, confine ourselves, for the most part, to the *Rig Veda*.

Reference has already been made to some of the hymns of the Vedas as describing the creation of life as well as the character of the Supreme Creator; and before we examine the idea of the gods, it would be an advantage to study some of these hymns.

PURUSHA².

- (1) A THOUSAND heads hath Purusha, a thousand eyes, a thousand feet.

1. See p. 233.

2. RV. X, xc.

On every side pervading earth he fills a space ten fingers wide.

- (2) This Purusha is all that yet hath been and all that is to be ;
The Lord of Immortality which waxes greater still by food.

- (3) So mighty is his greatness ; yea, greater than this is Purusha.

All creatures are one-fourth of him, three-fourths eternal life in heaven.

- (4) With three-fourths Purusha went up · one-fourth of him again was here.

Thence he strode out to every side over what eats not and what eats.

- (5) From him Virāj was born ; again Purusha from Virāj was born.

As soon as he was born he spread eastward and westward o'er the earth.

- (6) When Gods prepared the sacrifice with Purusha as their offering,

Its oil was spring, the holy gift was autumn ; summer was the wood.

- (7) They balmed as victim on the grass Purusha born in earliest time.

With him the Deities and all *Sādhyas* and *Rishis* sacrificed.

- (8) From that great general sacrifice the dripping fat was gathered up.

He formed the creatures of the air, and animals both wild and tame.

- (9) From that great general sacrifice *Richas* and *Sāma*-hymns were born ·

· Therefrom were spells and charms produced ; the *Yajus* had its birth from it.

- (10) From it were horses born, from it all cattle with two rows of teeth :

From it were generated kine, from it the goats and sheep were born.

- (11) When they divided Purusha how many portions did they make?

What do they call his mouth, his arms? What do they call his thighs and feet?

- (12) Brahman was his mouth, of both his arms was the *Rājanya* made.

His thighs became the *Vaisya*, from his feet the *Sūdra* was produced.

- (13) The Moon was gendered from his mind, and from his eye the Sun had birth;

Indra and Agni from his mouth were born, and *Vāyu* from his breath.

- (14) Forth from his navel came mid-air; the sky was fashioned from his head;

Earth from his feet, and from his ear the regions. Thus they formed the worlds.

- (15) Seven fencing-sticks had he, thrice seven layers of fuel were prepared,

When the Gods, offering sacrifice, bound, as their victim, Purusha.

- (16) Gods, sacrificing, sacrificed the victim: these were the earliest holy ordinances.

The Mighty Ones attained the height of Heaven, there where the *Sādhyas*, Gods of old, are dwelling.

KA¹.

- (1) IN the beginning rose *Hiranyagarbha*, born Only Lord of all created beings.

He fixed and holdeth up this earth and heaven. What God shall we adore with our oblation?

- (2) Giver of vital breath, of power and vigour, he whose commandments all the Gods acknowledge.

The Lord of death, whose shade is life immortal. What God shall we adore with our oblation ?

- (3) Who by his grandeur hath become Sole Ruler of all the moving world that breathes and slumbers ;
He who is Lord of men and Lord of cattle. What God shall we adore with our oblation ?
- (4) His, through his might, are these snow-covered mountains, and men call sea and Rasæ his possession .
His arms are these, his are these heavenly regions. What God shall we adore with our oblation ?
- (5) By him the heavens are strong and earth is steadfast, by him light's realm and sky-vault are supported .
By him the regions in mid-air were measured. What God shall we adore with our oblation ?
- (6) To him, supported by his help, two armies embattled look while trembling in their spirit,
When over them the risen Sun is shining. What God shall we adore with our oblation ?
- (7) What time the mighty waters came, containing the universal germ, producing Agni,
Thence sprang the Gods' one spirit into being. What God shall we adore with our oblation ?
- (8) He in his might surveyed the floods containing productive force and generating Worship.
He is the God of Gods, and none beside him. What God shall we adore with our oblation ?
- (9) Ne'er may he harm us who is earth's Begetter, nor he whose laws are sure, the heaven's Creator,
He who brought forth the great and lucid waters. What God shall we adore with our oblation ?
- (10) Prajapati! thou only comprehendest all these created things, and none beside thee.
Grant us our hearts' desire when we invoke thee : may we have store of riches in possession.

CREATION¹.

- (1) THEN was not non-existent nor existent · there was no-realm of air, no sky beyond it.

What covered in, and where? and what gave shelter?
was water there, unfathomed depth of water?

- (2) Death was not then, nor was there aught immortal · no sign was there, the day's and night's divider.

That One Thing, breathless, breathed by its own nature ·
apart from it was nothing whatsoever.

- (3) Darkness there was · at first concealed in darkness this
All was indiscriminated chaos.

All that existed then was void and formless · by the great
power of Warmth was born that Unit.

- (4) Thereafter rose Desire in the beginning, Desire, the
primal seed and germ of Spirit.

Sages who searched with their heart's thought discovered
the existent's kinship in the non-existent.

- (5) Transversely was their severing line extended · what was
above it then, and what below it?

There were begetters, there were mighty forces, free
action here and energy up yonder.

- (6) Who verily knows and who can here declare it, whence
it was born and whence comes this creation?

The Gods are later than this world's production. Who
knows then whence it first came into being?

- (7) He, the first origin of this creation, whether he formed
it all or did not form it,

Whose eye controls this world in highest heaven, he
verily knows it, or perhaps he knows not.

1. RV. X, cxxix.

EXPLANATION OF THE HYMNS.

These hymns contain a great deal of what is vital in Hindu thought, and their ideas may be summarised as follows:—

- (1) No one can know the origin of the universe¹.
- (2) The principal idea regarding the origin of life can only be negative,—neither this, nor that, neither the existent nor the non-existent; for anything positive would convey definite knowledge of the Unknowable, which is illogical².
- (3) The Supreme Creator may conveniently be described as Ka³, which implies a doubt and raises a question, and at the same time means both Purusha and Prakṛiti, or the first conceivable energy of creation.
- (4) There are three ways of considering the origin of life, as created by (a) Purusha alone⁴; or (b) Prakṛiti alone⁵; or (c) Purusha and Prakṛiti together⁶.
- (5) Purusha lies by Prakṛiti obliquely or transversely, and the two are both together and separate⁷.
- (6) Purusha is an active partner with Prakṛiti in the creation of life. He covers her; all life lies concealed in her, and is brought out by him by means of Meditation (tapas, heat, etc.), or Desire (kāma). He creates her and she creates him⁸.

1. RV. X, cxxix, 6–7. Cf. p. 10, note 1.

2. RV. X, cxxix, 1.

3. RV. X, cxxi.

4. RV. X, xc, 2, 3, 5. Virāj or Prakṛiti is said to be born from him. cxxi, 8, 9. He brings forth the great and lucid waters (Prakṛiti). cxxix, 2. Cf. p. 23, note 1.

5. RV. X, xc, 5. Purusha from Virāj was born. cxxi, 7. The mighty waters (Prakṛiti) produce Agni. cxxix, 1, 3. Water or Darkness (Prakṛiti) is first. Cf. p. 23, note 3.

6. RV. X, xc, 5; cxxix, 4. The existent is kin with the non-existent. Cf. p. 23, note 4.

7. RV. X, cxxix, 5. Cf. p. 104, note 1.

8. RV. X, xc, 5; cxxix, 1, 3, 4.

- (7) Purusha may also be regarded as a mere spectator of Prakṛiti, surveying her¹.
- (8) The first manifestation of life, whether created by Purusha, or Prakṛiti, or the union together of the two, is Hiranyagarbha or the Golden Egg, also called Brahmanā; and it is out of this that the universe evolves².
- (9) There are four divisions of life, and it is made manifest only in the fourth³.
- (10) The place of Purusha is the Ether of the Heart, which may be described as the space of ten fingers⁴.
- (11) The chief forms of the creative energy of the universe are
 - (a) the Sacrifice of the Supreme Purusha himself⁵;
 - (b) Tapas (meditation, Buddhi, Sun-energy, heat, etc.)⁶;
 - (c) Kāma (Desire, Mind, or electric energy, etc.)⁷.

1. RV. X, cxxi, 8. He surveyed the floods (water, Prakṛiti).
2. RV. X, cxxi, 1. In the beginning rose Hiranyagarbha.
3. RV. X, xc, 3. All creatures are one-fourth of him.
4. RV. X, xc, 1. He fills a space ten fingers wide. If we hold together the palms of both hands, so that the five fingers of the one touch the five corresponding fingers of the other, we get the figure of an ellipse in the hollow of the two palms, and it is in this that the Supreme Purusha is said to abide; and this is Ether of the Heart, for it is a common way of salutation among the Hindus that they join the palms together and place them on the Heart, and utter the name of Krishna, indicating that as the abode of the Supreme. Similarly they raise the hand to the forehead and utter the name of Rama, indicating thereby the abode of Rama; and it has been pointed out that Rama represents Mind-energy which is located in the lower part of the head, down to the eye-brows (See pp. 128, 155. Cf. p. 266, note 4).
5. RV. X, xc, 6-16.
6. RV. X, cxxix, 3. By the great power of Warmth (Sk. Tapas) was born that Unit.
7. RV. X, cxxix, 4. Desire, the primal seed and germ of spirit (Sk. Manas, Mind). The three forms of the creative energy of life are Heat (Tapas); Electric energy (Kāma or Mind-energy); and Magnetic energy (Sacrifice, born of Action, which is referred to Ether). Cf. p. 79.

It will be noticed that these ideas are in perfect harmony with the scheme of thought outlined in these pages, and many of them are but a repetition of what has already been observed¹.

CASTE SYSTEM.

But there is one important verse which has not been explained, and it refers to the origin of the Caste. The Caste System is believed to be at the foundation of Hindu society and religion, and references to it are scattered throughout the sacred works. Its origin is often traced to the Vedas, and the verse in the *Rig Veda*² quoted in support of its prevalence and religious sanction in the ancient past. We are told that the *Brahmanas* (Priests) were created out of the mouth of the Supreme; the *Rajanya* (Warriors) from his arms; the *Vaisya* (Cultivators, traders) from his thighs; and the *Sudras* (Servants) from his feet.

The idea of the Caste System has been variously interpreted and explained. In the same hymn of the *Rig Veda* we are told that there are four divisions of creatures; and that all creatures are but one-fourth of the Eternal, the remaining three-fourths being unmanifest. In the *Bhagavad Gita*, again, we are told that the fourfold caste was created by the Supreme Purusha (*Krishna*) by the differentiation of *Gunas* and *Karmas*,—Qualities and Actions³.

The idea of the Caste, as commonly understood, is so revolting to man's sense of justice, so humiliating to his self-respect, and so depressing to his spirit of initiative and action, that it is impossible to reconcile it with the conception of a perfect Supreme Purusha; and unless it can be explained on the basis of a differentiation of *Gunas* and Actions, as in the *Bhagavad Gita*, or in some other way, it is impossible to accord any religious sanction to it. And it is here that our system of interpretation should help.

1. Cf. Chapter III.

2. RV. V, xc, 12.

3. BhG. VI, 13.

According to the *Rig Veda*¹ life is created through four stages, and the fourth alone is manifest, the remaining three being hidden from view; and it has already been explained² that these four stages refer to *Buddhi*, *Mind*, *Purushic* and *Prakṛitic* Ether, so far as the viviparous are concerned. Is it possible to establish a connection between the four castes and the four stages of life-manifestation? We are told in the *Bhagavad Gita* that the fourfold caste is created by means of the differentiation of *Gunas* and Actions; and we have seen that these too refer to the energies of creation, *Buddhi*, *Mind*, and *Ether*³. It should not be difficult, therefore, to harmonise the idea of the caste with that of the energies of creation; and, according to this conception, *Brahmana* would belong to *Buddhi* and *Sattva Guna*; *Rājanya* to *Mind* or *Rajas*; *Vaiśya* to *Purushic* Ether; and *Sūdra* to *Prakṛitic* Ether;—the last two being associated with *Tamas*, the meeting place of all the three *Gunas*⁴. It is easy to explain the idea of *Brahmana* in this light, for the Priest must have sacred knowledge and the highest wisdom, and that is *Buddhi*; the very word *Rājanya* is associated with *Rajas*; the Cow, worshipped and tended by the *Vaiśya*, represents, as already explained⁴, *Purushic* Ether; while *Prakṛitic* Ether is characterised by the senses of action, associated with the *Sūdra* caste. We notice, further, that *Buddhi*, *Mind*, and *Purushic* Ether are all situated on the right or *Purushic* side of the Golden Egg⁵, while *Prakṛitic* Ether is on the left or *Prakṛitic* side; and this explains why the first three castes are distinguished from the fourth and regarded as superior. But if our conclusions be correct, we should be able to explain them in detail in the light of our method of interpretation.

BRAHMANA. The word *Brahmana* literally means, of *Brahmana*; and, according to our letter-analysis, *Brahmana*, B, r, a, h, ma, na, means, A personification (a) of the energy

1. RV. X, xc, 3-4.

2. See p. 119.

3. See pp. 80-83.

4. See p. 251. Both the letters, G, and u, composing Go (Cow), belong to *Purushic* Ether in our diagram of the alphabet (See p. 185).

5. See Fig. 20, p. 121.

(r) of Buddhi (*na*) in relation to Prakṛiti (b), Puruṣa (h), and Mind (ma). Thus *Brahmaṇa* personifies Buddhi energy.

RAJANYA. This word means literally, of Rajanya, and may be analysed into *Rajan*, *ya*, or *Raja*, *n*, *ya*; and the former would mean, He who (*ya*) is *Rajan* (Mind), for *Rajan* means Moon or the Mind; and the latter, He who (*ya*) is *Rajas Guṇa* (*Raja*), related to Ether (*n*). Thus we see that *Rajanya* relates to Mind, and *Rajas* refers to Mind-energy in association with Ether, for the former is immediately transformed into the latter¹.

VAISYA. This is a *Vṛiddhi* or elongated form of *Viśya* (*V*, *i*, *s*, *ya*); and, according to our letter-analysis, means, He who (*ya*) refers to Ether (*s*, occupying place No. 5 in our diagram), in relation to Mind (*i*) and Prakṛiti (*v*). As the letter *S* is assigned to the Buddhi region, and refers to No. 5, expressive of Ether, it may be said to represent Puruṣic Ether. Hence *Vaiśya* refers to Puruṣic Ether, which is said to be associated with Mind on the one hand and Prakṛiti (or Prakṛitic Ether, for the two are often identified) on the other.

SUDRA. According to our analysis, *Sudra* (*S*, *u*, *ud*, *ra*) means. A personification (*u*) of Ether (*s*) in its upward (*ud*) motion, characterised by speed (*ra*). We know that the current of life breaks into two in Ether, which for convenience' sake we have called Puruṣic and Prakṛitic; and the former is downward, and the latter upward². *Sudra* accordingly refers to Prakṛitic Ether, for that is the significance of Puruṣic Ether (*s*) in its upward motion; further, speed or change of place in motion (*r*) refers also to Prakṛitic Ether.

Thus we see that the original idea of Caste is to be understood in the light of the four stages of life-manifestation, and has little to do with the present day social divisions of men, which, like many other practices of the Hindus, are but a corruption of the ideas of science and philosophy misapplied to daily life. The notion that caste is by birth and so unchangeable, relates also to the four stages of manifestation, which are fixed by the law of life and cannot be altered by man.

1. See p. 43, note 1.

2. See p. 38, note 4; p. 42, note 2.

THE FIFTH CASTE.

From this we should be able to understand the idea of the Fifth Caste, now commonly called the Depressed Class of the Hindus. Great disabilities attach to them in certain parts of India, and they are often regarded as less than human, and worse than animals.

According to our system of thought, there are four stages of life-manifestation; and the viviparous, personified as Man, have Buddhi for their source of life and are made manifest in Prakṛitic Ether; and these four stages are represented by the four castes. Considered in this light, it is not possible to conceive of a fifth stage or caste; but if there be any (for the oviparous, trees, and germs have their birth in the elements after Prakṛitic Ether), it cannot relate to Man or the viviparous; hence the present-day disabilities of the fifth caste, who obviously belonged to the non-Aryan races in olden times, and were unable to comprehend this scheme of thought. The theories of Hindu philosophy have been applied to the daily life of the people; and while this has made for the preservation of Hinduism as a form of religion, it has also brought about conditions which can only be regarded as tragic.

Before, however, we can finally accept this explanation of the Caste, it is necessary that it should agree with the Sanskrit expressions used in the *Rig Veda* for mouth, arms, thighs, and feet, from which respectively the four castes are said to have had their birth. The question of the Caste System is so important that it is necessary to establish the correctness of the original idea in some detail.

(1) The *Brahmana* is from the Mouth.

MOUTH: MUKHA. The Sanskrit word for Mouth in the text is Mukha, which means, Head, top; chief, best; commencement, source, cause. Thus, it would be correct to re-interpret Mukha as, Head, top; and that, as has been explained, is the seat of Buddhi in man¹. The other meanings of Mukha are also connected with Buddhi, which is the chief and best, and the first manifest source of life.

1. See p. 155.

(2) The *Rajanya* is from his Arms.

ARMS: *BAHU*. The Sanskrit word for Arms in the text is *Bahu*, and *Bahu* is its singular form. This may be analysed into B, *a*, h, u, meaning, A personification (u) of Mind, (h) associated with Prakṛiti (b, Water) and Buddhi (*a*). This agrees with our idea that *Rajanya* refers to *Rajas Guna*, connected with the Mind; and the latter is a Prakṛitic energy, closely associated with Buddhi¹.

It may be of interest to note in this connection that the word commonly used for this caste is *Kshatriya*, which may be analysed into Ksha. t, r, i, ya, and would mean, He who (ya) is lightning (ksha), the energy of the Mind (i) associated with Prakṛitic Ether (r, speed or change of place in motion) and manifest life (t). We have already observed that lightning is the energy of the Mind²; and so the idea of *Kshatriya* is the same as that of *Rajanya*.

(3) The *Vaisya* is from his Thighs.

THIGHS: *URU*. The Sanskrit word for Thighs in the text is *Uru*, and its singular is *Uru*, which may be analysed into *u*, r, u, and means, A personification (u) of the energy (r) of Purushic Ether (u or *u*); and this agrees with our idea, as already explained.

(4) The *Sūdra* is from his Feet.

FOOT: *PAD*. The Sanskrit word for Foot in the text is *Pad*, which may be analysed into Pa, d, meaning, Giving (d) the number five, related to action or Air, *i. e.* Prakṛitic Ether (pa)³. We have observed that the *Sūdra* is related to Prakṛitic Ether, and this is borne out by the meaning of *Pad*, as now explained.

1. See pp. 52, 68, 284.

2. See p. 42, note 3; p. 46, note 2. *Ksha* occurs in several combinations, *e. g.* *Antariksha*, usually understood as "mid-air;" but its more correct interpretation would be, lightning (*ksha*) within, or of the Heart (*antari*)—referring to Lightning of the Heart, the energy of the Supreme Purusha.

3. The letter P is the first of the fifth (Labial) class, and belongs to the region of Air, which is characterised by Action. As the number five is associated with Ether, P obviously refers to Prakṛitic Ether. It has already been explained that *S* refers to Purushic Ether (See p. 284).

In this connection it might be of interest to note that, according to our interpretation, Vaisya and *Sūdra* refer to the two aspects of Ether, Purushic and Prakṛitic; and Ether is characterised by motion, having for its instruments thighs and feet in man.

MORE POINTS IN THE HYMNS.

We have tried to explain a number of ideas in connection with the hymns of the *Rig Veda*; but if they are examined in their original context and in the light of our interpretation, they would bring out some extraordinarily interesting points which cannot be properly expressed in translation. For instance, Desire (*Kāma*) is called the germ of the spirit¹, whereas in the original it is called *Manoreta*, meaning, germ of the Mind; and from this we get the connection of Mind with *Kāma* or desire².

Again it is said in the translation, By him the regions of mid-air were measured³. The word for mid-air in the text is, *antariksha*, and for region, *rajas*. The former may be analysed into, *antari*, *ksha* and would mean, Lightning (*ksha*) of the Heart (*antari*)⁴; and the latter into *ra*, *ja*, *s* and would mean, He who (s) is the energy (*ra*) of birth, related to the Heart (*ja*, No. 8). The meaning of the verse, as now altered, would be, By him was measured the energy of creation abiding in the Lightning of the Heart. From this we see (1) that *Rajas* is conceived as the energy of creation, and this idea is repeated in the later sacred works; and *Rajas*, as a *Guṇa*, we know is associated with the Mind; and (2) that this energy is related to the Lightning of the Heart; hence *Rajas* or the energy of the Mind is akin to that of the Heart (*antariksha*), and this has already been explained⁵.

1. RV. X, cxxix, 4.

2. See p. 50, note 3.

3. RV. X, cxxi, 5.

4. See p. 286, note 2.

5. See pp. 42-43.

Further, we are told that this antariksha rises from the navel of the Supreme Purusha¹; and the word for navel in the text is, *Nābhi*, which also means, centre, central point. As now interpreted, the verse, Forth from his navel came mid-air, would mean, From the centre of life came the Lightning of the Heart; and the significance of the latter is obvious.

We have seen that the energy of the Heart as well as of the Mind is electric; and modern science tells us that with each beat of the Heart an electric current is produced. As the energy of the Heart in general and its beating in particular is connected with breathing, we might regard the latter too as electric; hence the connection of *Prana* or breath with the Mind-energy; and we are told that the vital airs are born of the Mind, endowed with the Mind²; and again the up-breathing is identified with the full Moon, and the in-breathing with the new Moon³, both of which are associated with the Mind.

ANOTHER HYMN.

We have seen how the three hymns of the *Rig Veda* express some of the most fundamental ideas of the Hindu systems of thought. They are repeated in a different form in another hymn of the same Veda, and it will be interesting to examine it in some detail.

VISVEDEVAS⁴.

- (1) OF this benignant Priest, with eld grey-coloured, the brother midmost of the three is lightning.

The third is he whose back with oil is sprinkled. Hence I behold the Chief with seven made children.

- (2) Seven to the one-wheeled chariot yoke the Courser; bearing seven names the single Courser draws it.

1. RV. X, xc, 14.

2. SBr. III, ii, 2, 12; SBE. Vol. XXVI, p. 39.

3. SBr. XI, ii, 4, 5; SBE. Vol. XLIV, p. 31.

4. RV. I, clxiv.

- Three-naved the wheel is, sound and undecaying, whereon
are resting all these worlds of being.
- (3) The seven who on the seven-wheeled car are mounted
have horses, seven in tale, who draw them onward.
Seven Sisters utter songs of praise together, in whom the
names of the seven Cows are treasured.
- (4) Who hath beheld him as he sprang to being, seen how
the boneless One supports the bony?
Where is the blood of earth, the life, the spirit? Who
may approach the man who knows, to ask it?
- (5) Unripe in mind, in spirit undiscerning, I ask of these the
Gods' established places;
For up above the yearling Calf the sages, to form a web,
their own seven threads have woven.
- (6) I ask, unknowing, those who know, the sages, as one all
ignorant for the sake of knowledge,
What was the ONE who in the Unborn's image hath
'stablished and fixed firm these world's six regions.
- (7) Let him who knoweth presently declare it, this lovely
Bird's securely founded station.
Forth from his head the Cows draw milk, and, wearing his
vesture, with their foot have drunk the water.
- (8) The Mother gave the Sire his share of Order with
thought, at first, she wedded him in spirit.
She, the coy Dame, was filled with dew prolific: with
adoration men approached to praise her.
- (9) Yoked was the Mother to the boon Cow's car-pole: in the
dank rows, the cloud, the Infant rested.
Then the Calf lowed, and looked upon the Mother, the
Cow who wears all shapes in three directions.
- (10) Bearing three Mothers and three Fathers, single he stood
erect; they never make him weary.
There on the pitch of heaven they speak together in
speech all knowing but not all impelling.

- (11) Formed with twelve spokes, by length of time unweakened, rolls round the heaven this wheel of during Order.

Herein established, joined in pairs together, seven hundred Sons and twenty stand, O Agni.

- (12) They call him in the farther half of heaven the Sire five-footed, of twelve forms, wealthy in watery store.

These others say that he, God with far seeing eyes, is mounted on the lower seven-wheeled, six-spoked car.

- (13) Upon this five-spoked wheel revolving ever, all living creatures rest and are dependent.

Its axle, heavy-laden, is not heated the nave from ancient time remains unbroken.

- (14) The wheel revolves, unwasting, with its felly: ten draw it, yoked to the far-stretching car-pole.

The Sun's eye moves encompassed by the region on him dependent rest all living creatures.

- (15) Of the co-born they call the seventh single born; the six twin pairs are called *Rishis*, Children of Gods.

Their good gifts sought of men are ranged in order due, and various in their form move for the Lord who guides.

- (16) They told me those were males, though truly females: he who hath eyes sees this, the blind discerns not.

The son who is a sage hath comprehended. who knows this rightly is his father's father.

- (17) Beneath the upper realm, above this lower, bearing her calf at foot the Cow hath risen.

Whitherward, to what place hath she departed? Where calves she? not amid this herd of cattle.

- (18) Who, that the father of this Calf discerneth beneath the upper realm, above the lower,

Showing himself a sage, may here declare it? Whence hath the Godlike spirit had its rising?

- (19) Those that come hitherward they call departing, those
that depart they call directed hither.
And whatso ye have made, Indra and Soma, steeds bear
as 'twere yoked to the region's car pole.
- (20) Two Birds with fair wings, knit with bonds of friendship,
in the same sheltering tree have found a refuge.
One of the twain eats the sweet Fig-tree's fruitage; the
other eating not regardeth only.
- (21) Where those fine Birds hymn ceaselessly their portion of
life eternal, and the sacred synods,
There is the Universe's mighty Keeper, who, wise, hath
entered into me the simple.
- (22) The tree whereon the fine Birds eat the sweetness,
where they all rest and procreate their offspring,—
Upon its top they say the fig is luscious none gaineth it
who knoweth not the Father.
- (23) How on the *Gayatri* the *Gayatri* was based, how from
the *Trishūp* they fashioned the *Trishūp* forth,
How on the *Jagati* was based the *Jagati*,—they who know
this have won themselves immortal life.
- (24) With *Gayatri* he measures out the praise-song, *Sama*
with praise-song, triplet with the *Trishūp*,
The triplet with the two or four-foot measure, and with
the syllable they form seven metres.
- (25) With *Jagati* the flood in heaven he 'stablished, and saw
the Sun in the *Rathantara Saman*.
Gayatri hath, they say, three brands for kindling; hence
it excels in majesty and vigour.
- (26) I invoke the milch-cow good for milking, so that the
milker, deft of hand, may drain her.
May Savitar give goodliest stimulation. The caldron is
made hot; I will proclaim it.
- (27) She, lady of all treasure, is come hither yearning in spirit
for her calf and lowing.

May this cow yield her milk for both the Asvins, and may she prosper to our high advantage.

- (28) The cow hath lowed after her blinking youngling ; she
- licks his forehead, as she lows, to form it.

His mouth she fondly calls to her warm udder, and suckles him with milk while gently lowing.

- (29) He also snorts, by whom encompassed round the Cow lows as she clings unto the shedder of the rain.

She with her shrilling cries hath humbled mortal man, and, turned to lightning, hath stripped off her covering robe.

- (30) That which hath breath and speed and life and motion lies firmly 'stablished in the midst of houses.

Living by offerings to the Dead he moveth, Immortal One the brother of the mortal.

- (31) I saw the Herdsman, him who never stumbles, approaching by his pathways and departing.

He, clothed with gathered and diffusive splendour, within the worlds continually travels.

- (32) He who hath made him doth not comprehend him ; from him who saw him surely is he hidden. .

He, yet enveloped in his Mother's bosom, source of much life, hath sunk into destruction.

- (33) Dyaus is my Father, my begetter : kinship is here. This great earth is my kin and Mother,

Between the wide-spread world-halves is the birth-place : the Father laid the Daughter's germ within it.

- (34) I ask thee of the earth's extremest limit, where is the centre of the world, I ask thee.

I ask thee of the Stallion's seed prolific, I ask of highest heaven where Speech abideth.

- (35) This altar is the earth's extremest limit ; this sacrifice of ours is the world's centre.

The Stallion's seed prolific is the Soma; this Brahman
highest heaven where Speech abideth.

- (36) Seven germs unripened yet are heaven's prolific seed;
their functions they maintain by Vishnu's ordinance.

Endued with wisdom through intelligence and thought,
they compass us about present on every side.

- (37) What thing I truly am I know not clearly mysterious,
fettered in my mind I wander.

When the first born of holy Law approached me. then of
this speech I first obtained a portion.

- (38) Back, forward goes he, grasped by strength inherent, the
Immortal born the brother of the mortal.

Ceaseless they move in opposite directions: men mark the
one and fail to mark the other.

- (39) Upon what syllable of holy praise-song, as 'twere their
highest heaven, the Gods repose them,—

Who knows not this, what will he do with praise-song!
But they who know it well sit here assembled.

- (40) Fortunate mayst thou be with goodly pasture, and may
we also be exceeding wealthy.

Feed on the grass, O Cow, at every season, and coming
hitherward drink limpid water.

- (41) Forming the water-floods, the buffalo hath lowed, one-
footed or two-footed or four-footed, she,

Who hath become eight-footed or hath got nine feet, the
thousand syllabled in the sublimest heaven.

- (42) From her descend in streams the seas of water; thereby
the world's four regions have their being.

Thence flows the imperishable flood, and thence the
universe hath life.

- (43) I saw from far away the smoke of fuel with spires that
rose on high o'er that beneath it.

The Mighty Men have dressed the spotted bullock.
These were the customs in the days aforetime.

- (44) Three with long tresses show in ordered season. One of
them sheareth when the year is ended.

One with his powers the universe regardeth: of the one the sweep is seen, but not his figure.

- (45) Speech hath been measured out in four divisions, the Brāhmanas who have understanding know them.

Three kept in close concealment cause no motion; of speech, men speak only the fourth division.

- (46) They call him Indra, Mitra, Varuṇa, Agni, and he is heavenly nobly-winged Garutmān.

To what is One, sages give many a title: they call it Agni, Yama, Mātariśvaṇ.

- (47) Dark the descent: the birds are golden-coloured; up to the heaven they fly robed in the waters.

Again descend they from the seat of Order, and all the earth is moistened with their fatness.

- (48) Twelve are the fellyes, and the wheel is single; three are the naves. What man hath understood it?

Therein are set together spokes three hundred and sixty, which in nowise can be loosened.

- (49) That breast of thine exhaustless, spring of pleasure, wherewith thou feedest all things that are choicest,

Wealth-giver, treasure-finder, free bestower,—bring that, Sarasvatī, that we may drain it.

- (50) By means of sacrifice the Gods accomplished their sacrifice: these were the earliest ordinances.

These Mighty Ones attained the height of heaven, there where the Sādhyas, Gods of old, are dwelling.

- (51) Uniform, with the passing days, this water mounts and falls again.

The tempest-clouds give life to earth, and fires re-animate the heaven.

- (52) The Bird Celestial, vast with noble pinion, the lovely germ of plants, the germ of waters,

Him who delighteth us with rain in season, Sarasvaṇ I invoke that he may help us.

IDEAS OF THE HYMN.

The ideas of this Hymn may be summarised as follows:—

- (1) No one can know the origin of life¹.

No one has beheld the Creator as he sprang to life, or seen how he supports Prakṛiti. No one knows from whom to ask, and we ask the sages in vain.

- (2) There are three principal theories of the creation of life, related to Buddhi, Mind, and Ether respectively².

These three energies are compared to three brothers. The eldest is grown grey and has seven children, and refers to Buddhi with its seven energies; the midmost is lightning or electric energy, referring to Mind; while the youngest is steeped in oil, literally, *Ghee* or clarified butter; and it has been pointed out that Go or the Cow and all that refers to the animal,—milk, curd, butter, *ghee*, etc. relate to Ether³.

- (3) According to the Buddhi theory of life, there is one Purusha who creates the universe; and the One becomes Many⁴.

There is a Chariot, the Chariot of Life⁵; its single wheel or the single courser is Buddhi, which has seven names, itself, Mind, and the five elements.

1. Verses 4, 5, 6. In the context the boneless refers to Purusha, and bony to Prakṛiti; similarly, One to Purusha, and Unborn to Prakṛiti. The word for Unborn is Aja, which is applied to both Purusha and Prakṛiti, and also means a goat; hence the idea of the sacrifice of the goat refers really to Purusha or Prakṛiti; and we have seen how the whole universe is conceived as created out of the sacrifice of the Supreme (See RV. X, xc, 6–16). The idea of sacrifice as creative action has already been explained (pp. 173–74); and as the Horse in sacred literature refers to the senses (See p. 255, note 3), the sacrifice of the Horse or Asvamedha is really the sacrifice, or selfless creative action, of the senses.

2. Verse 1.

3. See p. 252.

4. Verse 2.

5. Katha Up. I, iii, 3; SBE. Vol. XV, p. 12.

- (4) There are three *Gunās* which embrace all life¹.

The wheel of the Chariot is the Wheel of life, and its three naves² are the three *Gunās*.

- (5) The one energy of life is transformed into seven, which are all creative, and may be separately considered³.

There are seven energies which may be compared to seven Horsemen mounted on seven horses; they are creative, being accompanied by seven Sisters, and a woman is always conceived as an instrument of creation⁴.

- (6) After the *Buddhi*-theory of life comes the *Mind*-theory, according to which Life is created by two energies, *Purusha* and *Prakṛiti*⁵.

The Mother of the universe is said to wed the Sire in the *Mind* (*Sk. Manas*, mistranslated, *Spirit*), and gives him his due share in the creation of life; hence the union of *Purusha* and *Prakṛiti* in the light of the *Mind*-theory of creation.

- (7) After the *Mind*-theory we have the *Ether*-theory, according to which Life is created by *Prakṛiti* and not *Purusha*; and the latter either does not exist or is a mere spectator of the work of *Prakṛiti*⁶.

We are now introduced to the Mother Cow and her Calf; and the Cow, as already explained, refers to *Ether*, and (*Prakṛitic*) *Ether* to *Prakṛiti*⁷. The Calf⁸ represents the

1. Verse 2.
2. The word for nave in the text is *Nābhi*, which also means a point of junction, or relationship; and the idea of *Guna* is similar, for all the three of them are related and joined together. See Fig. 16, p. 80.
3. Verse 3.
4. *MBh. Śānti P. XII, cexiii, 7.*
5. Verse 8.
6. Verse 9.
7. See pp. 95-96.
8. The word for Calf in the text is *Vatsa*, which may be analysed into *Va*, *t*, *sa*, and would mean, He who (*sa*) represents manifest life (*t*) in relation to *Prakṛiti* (*Va*).

universe born of Prakṛiti, and is said to rest in Motion (Vṛijana¹, mistranslated as cloud), and looks up not to his father but mother, Prakṛiti, the Cow, who wears all shapes in three directions.

- (8) Thus there are three theories of the creation of Life, in each of which, directly or indirectly, we get the idea of Purusha and Prakṛiti².

The Calf of the universe has, accordingly, three mothers and three fathers.

- (9) Buddhi is represented by the number twelve (seven and five), Mind by six, and Ether by five³.

The Wheel of life has twelve spokes, for it is governed by Buddhi (7) made manifest in Ether (5); and so the Supreme Purusha of Buddhi has twelve forms, is five-footed, and rich in Prakṛiti (watery store). According to some, however, Buddhi (God mounted on the seven-wheeled car) may be associated with Mind (six spokes); while others believe that the universe (with its five-spoked wheel) is rooted in Ether.

- (10) In the Buddhi theory of Life the universe is said to be created by Purusha, and he creates Prakṛiti; in the Mind theory the two are together from the very beginning; while in the Ether theory there is Prakṛiti alone³.

Accordingly the first is represented by the number 12 consisting of seven and five or Buddhi associated with Ether; in the second we have seven and six together (the seven-wheeled, six-spoked car or Buddhi associated with Mind); while in the third not only is the wheel five-spoked (referring to Ether alone), but its axle is never heated or affected by the energy of the Sun (the Purusha of Buddhi).

1. Vṛijana has a number of meanings, and one of them is Motion (Apte's Dictionary, p. 883); and Motion is characteristic of Ether, as has been explained.

2. Verse 10.

3. Verses 11-13. It is significant that while Buddhi is referred to by the number 12 (7 and 5), and Mind by 7 and 6, Ether is referred to by the number 5 only.

- (11) Of the seven energies of life, from Buddhi to the element "Earth," one alone (Buddhi) is truly Purushic; the rest are all characterised by the male and female counterparts (corresponding to the positive and negative aspects of the electric and north and south poles of the magnetic current). These six energies, from Mind to "Earth" are sometimes spoken of as male, and sometimes as female; but they are really more Prakṛitic than Purushic¹.

All the energies from Buddhi to the element "Earth" are co-born or created simultaneously²; but the seventh (Buddhi) alone can be considered by itself; while the remaining six are twins³ (that is, have a dual aspect, Purushic and Prakṛitic). These six are said to be males (Purushic), but are really females (Prakṛitic).

- (12) According to the Ether theory of life, all creatures arise from Ether without the intervention of the Supreme Purusha; and the universe is regarded as divided into two halves, male and female, in between which is born the Child of the world⁴.

This Prakṛiti (Cow) has an upper and a lower half, and the Calf of the universe is born in Ether (at the foot)⁵. The Mother is there, but no one has seen the Father of the Calf.

- (13) There are two energies, the positive and negative currents of life, that flow backward and forward, and in opposite directions, inseparable and linked together by their inherent strength⁶.
- (14) There are two entities in a living creature, the individual self (Jīvātman) and the Supreme Self (Paramātman).

1. Verses 15-16.

2. That is the meaning of the word *Sakam* used in the text.

3. That is the meaning of the word *Yama* used in the text.

4. Verses 17, 18.

5. Ether is associated with feet as instruments of motion. See p. 70.

6. Verses 19, 38.

They may be compared to two Birds, who are friends and live together in one tree; but only one of them (the individual self) tastes the fruit of the tree (experiences the joy and sorrow of life), and the other (the Supreme Self) does not¹.

This idea is repeated in the Upanishads and other sacred works²; and it has been pointed out³ that according to one aspect of Yoga and Sāṅkhya systems of thought, the Supreme Purusha is a mere spectator or on-looker of the work of Prakṛiti, who alone creates.

- (15) Whatever the value of the Ether theory of creation, excluding the idea of the Supreme Purusha, it cannot be denied that it is incomplete⁴; for it is based on the magnetic energy of Ether, which in itself depends on the electric energy of the Mind.

Prakṛiti, conceived as Ether, (Cow) yearns in her Mind (Manas, mistranslated, spirit) for her Calf: and though all life is made manifest in Ether⁵, (she yields milk for the two Asvins, who represent the twofold character of Ether⁶), she seeks something higher; and having turned to lightning or Mind-energy, reveals herself in her true light⁷.

- (16) These are but different theories and speculations; the ultimate cause of Life remains a mystery for ever⁸.

- (17) Life becomes manifest through four stages; so does its counterpart, Speech⁹.

1. Verse 20.

2. *Mund.* Up. III, i, 1; *Svet.* Up. IV, 6; *SBE.* Vol. XV, pp. 38, 251. *MBh.* Asva. P. XIV, xlvii, 16. See p. 71, note 4.

3. See pp. 83, 95.

4. See p. 97.

5. See p. 51, note 1.

6. See p. 255.

7. Verses 27, 29.

8. Verse 37.

9. Verse 45.

The word for Speech in the text is *Vāk*, which may be analysed into V, *a*, k, and would mean, Prakṛiti (V) leading to (a) Puruṣa (k), thus expressing the whole manifest life. The term *Vāk*, therefore, is used in a very wide sense in the sacred works, and is associated with Mind¹, *Prāṇa*², and the Supreme Puruṣa (Prajāpati)³; and we have seen how each order of creatures passes through four stages of life⁴ to become manifest. Speech too is said to have the same four stages⁵, *Para*, *Pasyantī*, *Madhyama*, and *Vaikhari*, of which the last alone is audible.

(18) There is one Puruṣa, called by many names, Indra, Mitra, Varuṇa, Agni, etc⁶.

(19) There is but a single Wheel of Life, and creatures may be said to be born of the cycle of Buddhi made manifest in Ether, and represented by the number twelve; then there are the three *Guṇas* (the three naves); and this is the explanation of it⁷.

(20) All creation is the result of Sacrifice⁸.

OTHER HYMNS.

These are some of the ideas contained in this extraordinary hymn addressed to Visvedevas or All Gods; and a detailed examination of its language, in the light of our letter-analysis, will disclose some more interesting points still. But this will take us far outside the scope of our work. It is enough to point out that there are several other hymns which contain equally important ideas, and a few might be mentioned here.

(a) The original energy of life is Rajasic or Mind energy, identified with Lightning. It is made manifest in Prakṛiti, but its origin cannot be found.

1. SBr. VIII, i, 2, 8, SBE, Vol. LXIII, p. 11. Mind's daughter Speech.

2. SBr. X, i, 1, 9; SBE. Vol. XLIII, p. 285. Breath is the male, the mate, of Speech.

3. SBr. V, i, 1, 15; SBE. Vol. XLI, p. 5. The Lord of speech is Prajāpati.

4. See p. 142.

5. SBr. IV, i, 3, 16-17; SBE. Vol. XXVI, p. 268.

6. Verse 46.

7. Verse 48.

8. Verse 50.

Within the Waters runs the Moon, he with beauteous wings in heaven.

Ye lightnings with your golden wheel, men find not your abiding place¹.

EXPLANATION.

Waters refer to Prakṛiti, and the Moon to the Mind. Within Prakṛiti (Waters) there is the Rajasic or Mind energy, which may be called lightning; and, though we know that it exists in Prakṛiti, we cannot find its origin or abiding place.

(b) Motion and not the absence of it in Prakṛiti is the law of life.

The flowing of the Flood is law².

EXPLANATION.

The flood refers to Prakṛiti, and flowing to its motion. All life is characterised by motion, and its counterpart, action; for these are the two twin aspects of Ether in which it is made manifest; and any theory based on the absence of these is erroneous. Hence we see the importance of the idea of Go, Cow, or Ether in motion³, and understand why Vṛitra, who stops the floods, must be killed.

(c) The proof of the idea of God is to be found in the two-fold character of Ether, Purushic and Prakṛitic.

In the Cow's home was born the great Eternal⁴.

EXPLANATION.

Go (Cow) as already explained, refers to motion in Ether³; and we have seen how all ideas of the Eternal meet in this element⁵. Hence we may say that the great Eternal is born

1. RV. I, cv, 1.

2. RV. I, cv, 12.

3. See p. 252.

4. RV. III, lv, 1.

5. See pp. 81-83.

in Ether (Cow). This agrees with the idea of the importance of Ether (Cow), as already explained.

- (d) The energy of life is a dual one, Purushic and Prakṛitic; the one is bright, and the other dark; the one hidden and the other manifest. Both are creative, and so may be spoken of as sisters, woman being regarded as an instrument of creation¹.

Ye valiant Pair, have made yourselves twin beauties:
one of the twain is dark, bright shines the other;

And yet these two, the dark, the red, are sisters.

Within a wondrous place the twain are treasured; the one
is manifest, the other hidden².

Thus we see that the hymns of the Vedas are not mere invocations addressed to different gods, but contain the essence of all systems of thought which, in after years, came to be developed more fully and completely. It is possible to multiply instances, but that would take us away from the scope of this work. Enough has been said to show that, in the light of our interpretation, the hymns are found to be characterized by a highly philosophical and perfectly consistent system of thought. But before we can accept this conclusion we should be able to show that the gods of the Hindu pantheon, as hymned in the Vedas, represent in themselves but different aspects of the same law of life.

1. MBh. Santi P. XII, cxxiii, 7.

2. RV. III, lv, 11, 15.

CHAPTER IX.

THE GODS OF THE VEDAS

It has been observed that there are nine principal ways of creation, personified in the gods of the Vedas ; and in one of these the universe is conceived as created by Purusha alone, in another by Prakṛiti alone, while in the remaining seven by the union together of Purusha and Prakṛiti¹. As we shall presently see, the first is represented by Vishṇu ; the second, where Prakṛiti alone is said to create, by Vṛitra ; and the remaining seven by Agni, Indra, Varuṇa, Rudra, Soma, Dyava-Prithvi, and Vāyu ; and these are the principal deities hymned in the Vedas. Invoked in different ways, and praised for various achievements, they all agree in three things, (1) protection of Cows, (2) control of Horses, and (3) slaying of Vṛitra.

SLAYING OF VṚITRA.

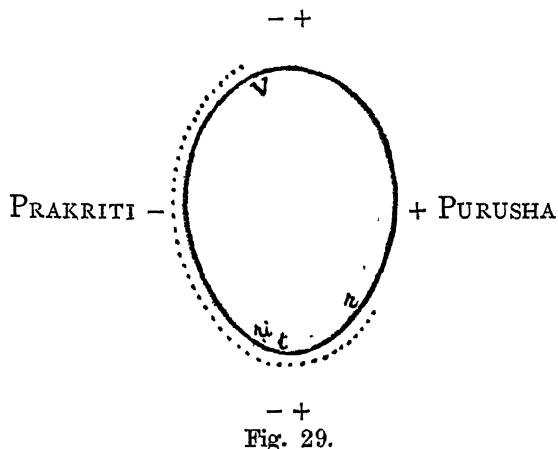
Vṛitra, represented as a dragon or serpent, is said to have been slain by almost all the chief gods of the Vedas,—by Indra², Agni³, Varuṇa⁴, Vishṇu⁵, Soma⁶, Vāyu⁷, the two Asvin⁸, and Surya⁹; nor are any of his followers spared. The reason why Vṛitra is slain by the gods is that he represents the idea of Prakṛiti as the sole creator of life ; and slaying, as has been pointed out, means assigning to Prakṛiti¹⁰. But before

1. See p. 273.
2. RV. I, iv, 8 ; II, xix, 3 ; III, xxxvi, 8, etc.
3. RV. I, lxxiv, 3 ; VI, xvi, 48, etc.
4. RV. IV, xli, 2 ; VI, lxviii, 1-2, etc.
5. RV. VI, xx, 2.
6. RV. I, xci, 5.
7. RV. I, xxiii, 9.
8. RV. VIII, viii, 9.
9. SV. I, II, i, 4, 2.
10. See p. 260.

we come to this conclusion we must understand the meaning of the name *Vritra* in the light of our letter-analysis, and see how far it agrees with his description in the Vedas. We have also to understand the significance of slaying in this connection, more clearly.

I. VRITRA.

MEANING OF VRITRA. The word *Vritra* may be analysed into V, *rit*, ra, and would mean, Prakṛiti (V) avoiding (*rit*)¹, speed or change of place in motion (ra). From this we may conclude that *Vritra* represents Prakṛiti in a state of rest, devoid of any change of place in motion, if it has any. But, we have observed in a previous chapter² that, according to our method of interpretation, the significance of the name of a Vedic hero or god should be understood by examining the places occupied by the letters composing it along the ellipses of the alphabet. According to this *Vritra* may be represented as follows:-



EXPLANATION. In this connection we have to bear in mind that for convenience' sake we have to put down the vowels as well as consonants on the same ellipse, assigning to the vowels a place on the consonant-ellipse corresponding to that which they would occupy along the vowel-ellipse. We have also to remember that some vowels are merely intended to help in pronouncing consonants, and in that case would have no special meaning. The last a of *Vritra* is of this character.

1. *Rit* means, to hate, avoid, shun (See Monier William's Dictionary, p. 266).
2. See p. 251.

SIGNIFICANCE OF THE DIAGRAM. It will be observed that the line of Vṛitra's name is mainly Prakṛiti; and it is only in connection with the letter r, which belongs to the region of Mind in our diagram of the alphabet, that it touches the Purushic side. All other letters composing his name belong to the left side of the Egg, which, as has already been explained¹, is identified with Prakṛiti. Accordingly the line of Vṛitra's name indicates that he represents, for the most part, Prakṛiti.

The idea of the letter r is significant. It belongs to the region of the Mind, and indicates that Prakṛiti, as represented by Vṛitra, is characterised by Mind or electric energy².

In this connection it would be of interest to note that the ovum, before its conjugation with the male seed, is in a state of rest. Accordingly, if Vṛitra represents Prakṛiti without Purusha, the former must be conceived in a state of rest; and so Vṛitra would represent life devoid of Motion, and its counterpart, Action. As we have found, this is indicated by the very name, Vṛitra; and we shall see how far this is further borne out by his description in the Vedas.

SLAYING OF VRITRA. It is necessary to understand the meaning of the word, slaying, in connection with Vṛitra. We have observed that Vadha, killing, really means assigning to Prakṛiti; that is, showing that an object belongs to Prakṛiti and not Purusha, and the idea of death is the same³. But the word for slaying used in the text is, Han, and we have to see how far its meaning agrees with that of Vadha.

Han, according to our letter analysis, may be resolved into Ha, n, implying the relation of Prakṛiti (Ha) to Ether (n); and it has been shown that Ether is often conceived as representing Prakṛiti⁴. Thus the idea of Han is the same as that of Vadha; and if we distribute the letters, H (a)⁵

1. See p. 56, note 2.

2. Cf. SBr. I, vi, 4, 18; SBE. Vol. XII, p. 182. The Moon (Mind-energy) is no other than Vṛitra. SBr. III, iv, 3, 13; SBE. Vol. XXVI, p. 100. Soma (Moon, Mind-energy), forsooth, was Vṛitra.

3. See p. 260, notes 3 and 4.

4. See p. 95.

5. The letter a of H (a) is intended merely to pronounce it.

and *n* along the diagram of the alphabet we shall see that they represent the same idea, and that their line is Prakṛitic and almost identical with that of Vṛitra.

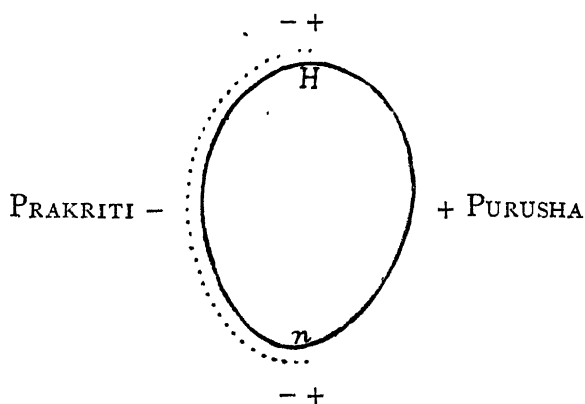


Fig. 30.

Thus Vṛitra represents Prakṛiti (*a*) as sole creator, (*b*) in a state of rest, and (*c*) characterised by electric energy. Now, we have seen that the ovum is in a state of rest when it is not conjugated with the male seed, or anywhere near it, or subjected to a change of temperature (implying heat, or the energy of the Sun or Purusha)¹; and a state of rest is a negation of Motion and its counterpart, Action. Thus, if Vṛitra represents Prakṛiti in a state of rest, and the latter is symbolised as Water², he must stop all motion in waters,—flowing rivers, torrents, currents, floods.

VṚITRA IN THE VEDAS.

A STAYER OF THE FLOODS. Accordingly Vṛitra is spoken of in the Vedas as one who encompasses the torrents, imprisons them, and stops their flow³; beleaguers the mighty river⁴; stays

1. Cf. pp. 17–21.

2. See p. 37, note 2.

3. RV. I, xxxii, 8, 11.

4. RV. II, xi, 9.

our currents¹; obstructs the floods²; besets the waters³; and dries them up⁴. For a similar reason, since clouds are charged with rain or water, and falling rain implies motion in water, Vritra is spoken of as a stayer of the flow of clouds⁵; withholds rain⁶; and the rain-cloud is said to lie fast in his hollow side⁷.

VRITRA THE DRAGON. Vritra is spoken of as Dragon or Serpent, and called Ahi in the Vedas⁸. We have seen that the first manifestation of the Golden Egg is a Serpent-wave, whether we regard the former as purely Prakṛitic or else the meeting place of Purusha and Prakṛiti⁹; and as Vritra represents the former, he is properly described as a Serpent¹⁰.

We shall see that this idea is in harmony with the word Ahi, which may be analysed into A, h, i, and would mean, A personification (A) of Prakṛiti (h), characterised by Mind-energy (i); and agrees with the idea of Vritra as already explained¹¹, as well as with the creation of the Serpent-form out of the Golden Egg under the action of electric or Mind-energy¹².

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1. RV. III, xxxiii, 6.
 2. RV. IV, xvi, 7; VI, lxxii, 3.
 3. RV. V, xxx, 6.
 4. RV. I, lxi, 10.
 5. RV. I, lii, 2.
 6. RV. II, xiv, 2.
 7. RV. I, liv, 10.
 8. RV. I, xxxii, 1.
 9. See p. 114.
 10. As the ideas of science have been personified by the ancients, Vritra, representing Prakṛiti as sole creator, would refer to a case of parthenogenesis (p. 12); and his form as a serpent would imply that such cases are limited to the oviparous or serpent-forms of life, and that the viviparous cannot be created in this way. This would appear to agree with the observed facts of the case.
 11. See p. 305.
 12. See p. 111. The Mind energy is akin to Heart energy.

VRITRA, FOOTLESS AND HANDLESS. *Vritra* is spoken of as footless and handless in the Vedas¹. As already explained, feet are the instruments of motion, and hands of action; the former referring to Ether, and the latter to Air for their element². As in the order of creation Air follows Ether, where there is no Ether there can be no Air; and so a creature who has no feet can have no hands; but as the presence of Ether does not necessarily imply that of Air, a creature with feet may not have hands; but a creature with hands must have feet, for wherever there is Air there must be Ether. Now, as *Vritra* represents *Prakṛiti* in a state of rest, he is devoid of Motion, and so footless; and consequently handless too. Further, as we see, a serpent is without feet and hands; and as *Vritra* is a serpent, he is spoken of as footless and handless. This would imply that cases of parthenogenesis, represented by *Vritra*, do not relate to creatures with hands and feet, that is, the viviparous³.

VRITRA A MAGICIAN. *Vritra* is also called a Magician⁴, and the word used in the text in this connection is *Mayavin*, meaning a possessor of *Maya*; and *Maya* is usually interpreted as Magic or Illusion.

The idea of *Maya* has been examined at some length in an earlier chapter⁵, and it has been shown that it refers to the creative energy of both *Purusha* and *Prakṛiti*. In connection with *Vritra*, however, it would refer to the energy of *Prakṛiti* which he represents⁶. The word may further be analysed into

1. RV. I, xxxii, 7.

2. See p. 70. In connection with Ether, the former would refer to Purushic and the latter to Prakṛitic Ether. Cf. p. 255, Nakula and Sahadeva.

3. See p. 307, note 10.

4. RV. II, xi, 9.

5. See pp. 85-91.

6. From this we see that the idea of *Prakṛiti* as characterised by *Maya* dates from Vedic times; and as all later works are but commentaries on the Vedas, it is repeated in them.

Ma, *ya*, and would signify, She who (*ya*) represents *Prakṛiti* or Water (*ma*)¹.

MEANS OF SLAYING VRITRA. If *Vritra* represents *Prakṛiti* in a state of rest and as sole creator, to the negation of *Purusha*, and if slaying means assigning to *Prakṛiti*, the means of slaying him should explain the idea. Now we are told that *Vritra* is slain by *Indra* with the thunderbolt (*Sanskṛit*, *Vajra*)². *Indra* slays him after quaffing *Soma*³, the energy of the Mind or the Moon; and when he is slain, claims *Soma* for his reward⁴. Again, it is said that it is *Soma* juice that slaughters *Vritra*⁵. These two weapons, therefore, *Vajra* and *Soma*, should explain the idea of slaying *Vritra*.

We have already pointed out that the *Vritra* idea refers to *Prakṛiti* in a state of rest and characterised by electric energy; and implies a negation of the Supreme *Purusha*. Now the point of view expressed by this idea can only be established if it is possible to conceive of electric or Mind energy in itself, without reference to any other energy, and in a state of rest. But we have seen that the Mind is immediately transformed into *Ether*⁶, which has a twofold aspect, *Purushic* and *Prakṛitic*, and is characterised by magnetic energy and

1. The development of the idea of *Maya* as Illusion may be summarised as follows:—

(*a*) *Maya* is characteristic of *Prakṛiti*; (*b*) *Prakṛiti* is characterised by Action (from *kri*, to act); (*c*) action implies change; (*d*) change implies impermanence; (*e*) permanence alone is real, hence impermanence is unreal; (*f*) to regard the unreal as real is an illusion; (*g*) hence all things subject to change or action (*Prakṛiti*) are subject to illusion; (*h*) hence *Maya* is an illusion.

2. RV. II, xi, 6; IV, xvii, 3.

3. RV. V, xxix, 3.

4. RV. III, xxxvi, 8.

5. RV. VI, xvii, 11.

6. See p. 43, note 1.

two kinds of motion, elliptical or with no comparative change of place, and speed, resulting in change of place in motion¹. Thus electric energy, as we know it, is really electro-magnetic; and it is not possible to think of Mind or electric energy in a state of rest, or without reference to Ether, with its two kinds of motion: and it is in the light of this that Vṛitra is slain and shown in his true colours, as a Prakṛitic and not a Purushic energy.

Thus to slay Vṛitra we have to consider Mind or electric energy in relation to (a) Purushic Ether, characterised by elliptical motion and the senses of knowledge, and (b) Prakṛitic Ether, characterised by speed and the senses of action; and both of these are magnetic, the former south-seeking and the latter north-seeking. The first is represented by Soma and the second by Vajra or the thunderbolt; and as we shall presently see, Soma (Sa, u, ma) personifies (sa) the relation of Mind (ma) to Purushic Ether (u); while Vajra or the thunderbolt is electric (Mind) energy characterised by speed, for that is the idea of a thunderbolt; and speed is associated with Prakṛitic Ether. These are, accordingly, the most appropriate weapons for slaying Vṛitra; and the idea of his being killed by all the principal gods of the Vedas is to prove the existence of the Supreme Puruṣa which he denies.

VAJRA. Vajra, the weapon with which Vṛitra is slain, means lightning or the thunderbolt, which is Mind or electric energy in a state of speed, as has already been explained². But Vajra is used in a more significant sense, implying the idea of lightning of the Heart or super-electric energy³, and may be analysed into Va, j, ra, meaning, Mind energy characterised by speed (ra), born (j) in Prakṛiti (va); and as the letter j refers to Heart energy⁴, Vajra is associated with it too.

SOMA. Soma means the Moon, which personifies the Mind; it is also called Rājan, and thus associated with Rajas,

1. See p. 150.

2. See p. 42, note 3.

3. Cf. p. 166, note 2.

4. See p. 218.

the *Guṇa* of the Mind. It may be analysed into Sa, u, ma, meaning, He who (sa) is Mind (ma) in relation to Purushic Ether (u)¹.

GODS OF THE VEDAS: FROM KNOWN TO UNKNOWN.

Thus we see that *Vṛitra* represents *Prakṛiti* or the ovum in a state of rest, characterised by electric energy, unconnected with Ether or with Purusha. This suggests that the ancients must have made a scientific study of life, based on the cell, and proceeded in their investigation in a systematic manner. As the first state of the ovum is one of rest, and it is represented by *Vṛitra*, we should be able to refer its states of activity to other gods of the Vedas. We have seen that cases of parthenogenesis, where the ovum alone creates, relate only to lower forms of life, and the viviparous are born of the union of Purusha and *Prakṛiti*. Now the conjugation of the male seed with the ovum or its proximity produces excitement and action in the latter, and this takes the form of (1) elliptical motion (limited in space), and (2) motion characterised by change or displacement of the constituents of the ovum. These two kinds of motion are associated with the two aspects of Ether; and we have seen that both Heat (Sun energy) and Electricity (Moon energy) complete their action in them. Heat or Sun energy, associated with Purushic Ether or the senses of knowledge and elliptical motion, is personified in Agni; and that associated with *Prakṛitic* Ether or the senses of action and speed, is personified in Indra. Further, the cell is characterised by magnetic and electro-magnetic energy, heat and super-electric force; and these contribute to its development, maturation, and division. The magnetic energy is represented by the twin *Asvins* and Heaven and Earth; the electro-magnetic by *Soma* and *Rudra*; heat made manifest in Purushic and *Prakṛiti* Ether by Agni and Indra respectively; and super-electric or Heart energy by *Vishṇu*, *Varuna*, and *Vāyu*.

This is but another way of examining the problem from the manifest to the unmanifest. All knowledge is from the

1. The idea of *Soma* will be examined in detail in the course of this chapter.

known to the unknown. and the ancients proceeded from the simple to the more complex. We have before us the outward form of life or *Prakṛiti* in the universe, and may consider it without reference to the unmanifest power that makes it what it is; and so we might regard it as self-existent, permanent, devoid of motion or change: this is *Vṛitra*. But this cannot satisfy us; for there is the unmanifest beyond the manifest, and change is the law of life: thus from the manifest or *Prakṛiti* we pass on to *Purusha*, and from motionlessness to motion. But motion is of two kinds, (1) limited in space, and (2) characterised by change of place or speed, leading to action; and *Purusha* in association with the one is personified in *Agni*, and with the other in *Indra*. Further, all motion is related to *Ether*, and its two kinds correspond to the twofold character of *Ether*, with its senses of knowledge and action; and these are personified in the two *Asvins*. Then *Ether* is characterised by magnetic energy breaking it into two equal halves, with the two magnetic poles; and this is personified in the idea of *Heaven and Earth* or *Dyava-Prithvi*. But *Ether* is not the highest energy of life; there is the *Mind* above it, characterised by electric energy; but *Mind* or electric energy is changed into electro-magnetic, and may be considered in relation to (1) *Purushic Ether* and (2) *Prakṛitic Ether*; and these are personified in *Soma* and *Rudra*. Again, there is *Buddhi* above *Mind*, making itself manifest in *Ether*, which is characterised by elliptical motion and speed; and this gives us *Agni* and *Indra* once more. Finally, there is *Heart energy*, the unmanifest, higher than *Buddhi*; and the different ways in which it may be examined are personified in *Vishnu*, *Varuna*, and *Vāyu*.

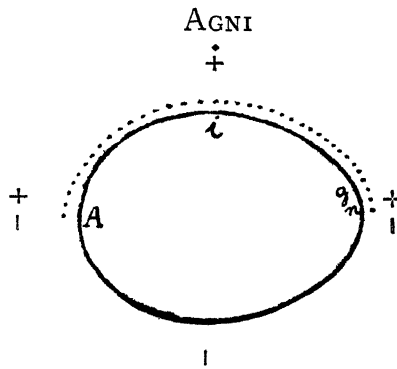
There is yet a third way of examining the question. Reference has already been made to the nine ways of creation, and it has been observed that the different positions of the *Golden Egg* in relation to *Purusha* are personified in the gods of the *Vedas*. It would be necessary to see how far all this is borne out by *Vedic authority*.

II. AGNI.

The hymns of the *Rig Veda* begin in every *Mandala* or *Book*, except the eighth and ninth, with invocation to *Agni*,

and the deity next in order is Indra. This is significant, for we have seen how it is logical to find in the idea of elliptical motion in Ether the first and simplest proof of the existence of an energy higher than the obvious, regarded as self-created and unchanging; and this gives us Agni, the Purusha of Buddhi, characterised by motion in the universe. Hence it is said that the idea of God arises in motion (Go, Cow, or Ether)¹. Further, as elliptical motion leads to change of place in motion, or speed, the latter is personified in Indra, who follows Agni in the hymns.

FIGURE OF AGNI. Agni is spoken of in the Vedas as a guardian of the Eastern region²; and as the idea of region is always associated with Ether³, and the latter is indicated by the pointed side of the Golden Egg⁴, Agni may be represented by the following position of the Supreme Purusha in relation to Prakṛiti.—



It will be noticed that it is possible to place Agni, as a guardian of the Eastern region, at two points, (1) to the north,

1. RV. III, 17, 1.

2. WYV. XV, 10; AV. III, xxvii, 1.

3. Brih. Up. I, iii, 15; SBE. Vol. XV, p. 81.

4. See p. 75, note 3.

and (2) to the east of the Golden Egg¹; and in the one he will represent Buddhi, being placed directly over the region of the Mind; and in the other Mind, being placed directly against the region of Ether; for all energy flows down from the higher to the lower, and Purusha must be one degree higher than the point of the Golden Egg facing him. But, if Agni is placed to the right side of the Golden Egg, his position will be defective, for the current of life, being electric or super electric, flows down in the direction of the hands of the clock, with the result that the positive or the Purushic current will be *below* the Prakritic, which is erroneous; for the Purushic energy must always be either above or on the right side of the Prakritic, and never below or on the left side. Accordingly we must represent Agni as lying to the north of Prakriti or Brahmanda, with the pointed side turned to the east.

MEANING OF AGNI. According to our letter-analysis, Agni may be resolved into A, g, n, i, and would mean, Buddhi (A) associated with motion (g) arising out of (i) Ether (n). Thus we see that Agni represents Buddhi associated with motion in Ether; and this is elliptical, as the letters g and n belong to the region of Purushic Ether; hence Agni is a Buddhi god associated with elliptical motion and the senses of knowledge; and this agrees with what has already been observed.

CHILD OF WATERS. It has been pointed out that Ether is often identified with Prakriti, and the latter is symbolised as Water. Now, as the idea of Agni arises out of motion in Ether, he may be conceived as born of Ether or Prakriti or Waters. Accordingly he is spoken of as the child of Waters³, an offspring of the floods⁴,—specially of the falling floods⁵, to indicate the idea of motion yet more clearly.

1. See Figs. 12 and 13, pp. 56, 57. Agni would thus be referred to positions No. 1 and 8 of the Golden Egg in relation to Purusha.

2. Cf. p. 75.

3. RV. I, xxii, 6.

4. RV. I, cxxii, 4.

5. RV. X, cxlii, 2.

A RESTLESS GOD. As Agni is characterised by motion, he is called a restless god¹.

LIVES IN WATER OR PRAKRITI. The idea of Agni arises out of motion in Ether; hence he may be said to live in Ether; and as the latter is identified with Prakṛiti or Water, he lives in all streams², and has his home in the floods³. Again, as Prakṛiti (Water) is drawn towards Purusha, the Waters find their place in Agni⁴; and, as Prakṛiti is made creative by Purusha, he quickens the Water's seed⁵, and is spoken of as the germ of the world⁶.

A BUDDHI GOD: A CREATOR. As Agni is a Buddhi-god, and Buddhi is associated with the number seven, he is the lord of the sevenfold race of men⁷, and the seven streams are said to flow from him⁸. As Buddhi is personified by the Sun, he is identified with the latter⁹; and so, as Supreme Purusha, he is the creator of the universe⁸; and, as establishing a correct idea with regard to manifest life, is spoken of as the friend¹⁰ and president of the holy laws¹¹.

AGNI AND SACRIFICE. Agni is always spoken of as the High Priest of sacrifice. It has been pointed out that creation itself is conceived as an act of sacrifice of the Supreme Purusha,

1. RV. VIII, xlix, 17.

2. RV. VIII, xxxix, 8.

3. RV. VIII, xliii, 9.

4. RV. VIII, xci, 14.

5. RV. VIII, xlii, 16.

6. RV. X, xlv, 6.

7. RV. VIII, xxxix, 8.

8. RV. VI, vii, 6.

9. RV. X, lxxxviii, 11.

10. RV. X, xx, 1.

11. RV. VIII, xliii, 24.

and sacrifice is the result of action¹. Now Agni is said to be associated with motion, which leads to action, but cannot be identified with it. Thus he leads to sacrifice and does not usually perform it himself²; and it is only a god associated with action who can do justice to the latter. Accordingly Agni is a High Priest of sacrifice; while Indra, who is associated with (the senses of) action, is called *Satakratu* or a performer of a hundred or countless sacrifices.

AGNI AND COWS AND HORSES. It has been observed that *Go* (Cow) refers to Ether³, while the Horse represents the senses⁴. Now the letters, *g* (*a*), *u*, composing *Go*, both belong to Purushic Ether, which is characterised by elliptical motion, associated with Agni; hence his connection with the Cow. Again, if the Horse represents the senses, we have seen that the latter are of two kinds, the senses of knowledge and of action; and the former are associated with Purushic, and the latter with Prakritic Ether; accordingly, one kind of horse, related to Purushic Ether or the senses of knowledge, is associated with Agni, and that is the red one, for that is the colour of Purusha or the Sun; while another kind of horse, referring to the senses of action or Prakritic Ether, is associated with Indra, related to that aspect of the element; and that is a black-red or bay horse, black being the colour of Prakriti, as red of Purusha.

COW AND HORSE IN THE VEDAS.

As might be expected, almost all the Vedic gods are associated with Cows and Horses, and for obvious reasons; for

1. See p. 173.

2. In the *Satapatha Brahmana* (I, iv, 1, 35; SBE. Vol. XII, p. 111) Agni is spoken of as a performer of sacrifice; but more commonly he is referred to as the chief priest, promoter and leader of sacrifice rather than a performer himself (SBr. VI, vii, 3, 11; SBE. Vol. XLI, p. 281; SBr. XIII, iv, 1, 13; SBE. Vol. XLIV, p. 351).

3. See p. 252.

4. See p. 255, note 3.

the latter are associated with the twofold character of Ether, in which meet all the great energies of life and systems of thought¹; and it is these that are personified as Vedic gods. Thus we have Agni, Indra, Vishnu, Surya, Brihaspati, Soma, the two Asvins, Vayu,—all referred to in connection with Horses and Cows. We have the red horses of Agni²; the bay horses of Indra³; the golden coloured horses of Dawn⁴; and the seven tawny horses of Surya or the Sun⁵. Again the Cow (Ether) is personified as Prakṛiti, in whose home is born the great Eternal⁶; then we have cows of different colours all yielding white milk⁷; the Cow of Plenty; the Cow as meaning speech, dawn, rays of light, clouds, and rain.

WORSHIP OF THE COW AND SACRIFICE OF THE HORSE. Thus, the worship of the Cow by the Hindus has Vedic sanction behind it; while a number of sacrifices are associated with the Horse⁸. It is necessary, therefore, to understand the correct idea of the Cow and the Horse; for there are many Hindus today who hold that the very existence of their religion depends on the Cow (Go), and would identify the latter with the animal of that name. Similarly Horse-sacrifice is seldom understood as a sacrifice of the senses, to which references are repeatedly made in the Bhagavad Gītā⁹ and other sacred works. It is necessary, therefore, to understand in some detail the various ideas associated with the Cow and the Horse in the sacred works of the Hindus.

1. See pp. 80–83.

2. RV. VIII, xliii, 16.

3. RV. I, vii, 2.

4. RV. III, lxi, 2.

5. RV. V, xlv, 9–10.

6. RV. III, lv, 1.

7. RV. VIII, lxxxii, 13.

8. RV. I, clxii.

9. BhG. IV, 26–27.

THE COW.

The word for the Cow used in the Vedas is Go; and, according to our letter analysis, it may be resolved into G (a), u. Both the letters belong to Purushic Ether; and as the one is a consonant and the other a vowel, g (a) refers to the element Ether, and u to Ether of the Heart; and this should explain the idea of the Cow in sacred literature. The following is the place of Go (Cow) in our diagram of the alphabet.

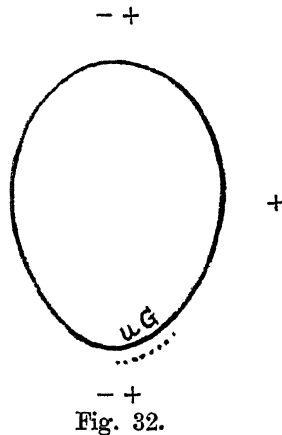


Fig. 32.

DICTIONARY MEANINGS OF Go. The following are the dictionary meanings of the word Go (Cow):—

- (a) Ox, cow, anything coming from or belonging to an ox or cow (*e.g.* milk, flesh, fat, *ghee*, butter, etc.)
- (b) Stars, rays of light, sun, moon, earth, a region of the sky.
- (c) Singer, praiser, speech, Sarasvatī.
- (d) A goer; a horse.
- (e) An organ of sense; the eye;
- (f) A mother; name of the wife or daughter-in-law.
- (g) Water.

COW IN THE VEDAS. Reference has already been made to the Cow figuring in the Vedas in various ways. She is identified with Ether of the Heart, and conceived as Prakṛiti,

or the universal Mother of life. Accordingly the Great Eternal is born in her home¹, the streams (flowing waters or Prakṛiti in motion) descend from her, and from thence has the universe its birth². She is associated with Agni³, Indra⁴, Varuna⁵, Vishṇu⁶, the two Asvins⁷, Soma⁸, Rudra⁹, Heaven and Earth¹⁰, Bṛihaspati¹¹, Maruts¹², Ribhus¹³, Visvedevas¹⁴, Ushas or Dawn¹⁵, and with the supreme Law of life¹⁶. It might be of interest to note that the epithet, Bull, is applied to Agni¹⁷, Indra¹⁸, Varuna¹⁹, Vishṇu²⁰, Asvins²¹, Soma²², Rudra²³, Dyaus²⁴, Bṛihaspati²⁵, Maruts²⁶, and Surya²⁷.

1. RV. III, lv, 1.
2. RV. I, clxiv, 42.
3. RV. I, cxlvi, 2-3; V, iii, 3.
4. RV. III, xxxiv, 9; IV, xlii, 10.
5. RV. IV, xli, 5; IV, xlii, 10.
6. RV. III, vi, 4.
7. RV. I, clxiv, 27; I, clxxx, 3.
8. RV. VI, xxviii, 5.
9. RV. V, lix, 6; V, lx, 5.
10. RV. II, xxxii, 3; VI, lxx, 1.
11. RV. I, clxi, 6; II, xxv, 4.
12. RV. II, xxxiv, 1; I, lxxxv, 2.
13. RV. IV, xxxiii, 8.
14. RV. I, cxxxix, 7.
15. RV. I, xlviii, 12.
16. RV. IV, xxiii, 10.
17. RV. I, xxxi, 5.
18. RV. I, liv, 2.
19. RV. X, lxv, 8.
20. RV. I, cliv, 3.
21. RV. VI, lxii, 7.
22. RV. IX, v, 1.
23. RV. II, xxxiii, 15.
24. RV. I, liv, 3.
25. RV. X, xcii, 10.
26. RV. I, lxiv, 2.
27. RV. III, lxi, 7.

COW AND ETHER. A number of meanings have been given to the Cow by *Sayana* in his commentary on the *Rig Veda*; but the original idea of its connection with the element Ether and Ether of the Heart is enough to explain everything relating to the Cow of the Vedas. We have already observed that

- (a) Ether of the Heart is the first form of the energy of life.
- (b) Time, in the form of a wave or a snake, is the first development of the Ether of the Heart, corresponding to the birth of a snake from an egg.
- (c) All manifest life has the element Ether for its basis, and the viviparous are born in it.
- (d) Ether has a twofold aspect, Purushic and Prakṛitic.
- (e) It is characterised by sound, magnetic energy, elliptical motion, speed; and by the senses of knowledge and action.
- (f) Purushic Ether is characterised by south-seeking magnetic energy, elliptical motion, sound and the senses of knowledge; while Prakṛitic Ether by north-seeking magnetic energy, speed or motion with change of place, sound, and senses of action.
- (g) The form of life in Purushic Ether is elliptical, corresponding to motion without speed; while that in Prakṛitic Ether is circular, or like a wave or a line, corresponding to motion with speed.
- (h) The energy of Heat as well as Electricity is made manifest in Ether.

COW IN HINDUISM. If the Cow is identified with Ether, the element as well as Ether of the Heart, we can easily understand why it is said to constitute the basis of all that is contained in Hinduism; for, as has already been observed, all the great energies of life and the systems of thought meet in that element; and if we eliminate the idea of Ether or the Cow, all that relates to Hindu philosophy and religion must

perish¹. But the animal Cow is also connected with the same idea ; and it will presently be shown how important a place it occupies in the economy of life. It is indeed both a triumph and tragedy of Hinduism and its great systems of thought, that the highest truth is linked up with the simplest facts of life, and the two harmonised into one single whole ; but when the truth is forgotten and lost, the people yet continue to embrace the obvious, substituting it for the idea it was meant to illustrate. Hence the decadence of this wonderful religion.

COW AND PRAKRITI. It has been said that the Cow is identified with Ether, and the latter with Prakṛiti ; again it has been observed that Woman is conceived as Prakṛiti or an instrument of creation, and Man as Puruṣa². Thus the Cow may be said to be personified as a Woman ; and as the latter is both a creator and supporter of life,—creator as wife and supporter as mother,—we have in the Cow this twofold conception, that of creating and supporting life. This is a further characteristic of Ether, that it creates and supports life ; and we shall be able to explain all that is associated with the Cow in the Vedas or in connection with its dictionary meanings in the light of what Ether connotes and the life creating and supporting character of Prakṛiti.

EXPLANATION OF DICTIONARY MEANINGS OF COW.

The different meanings of the Cow may be explained as follows:—

- (a) Sun ; Moon ; stars ; lightning ; rays of light ; earth ; a region of the sky ; the number nine.

The Sun represents Buddhi (heat, tapas) and Sattva Guna, and is both a creator and supporter of life. The Moon and lightning both refer to the energy of the Mind and Rajas Guna, which too create and support life. The stars are believed to govern the destiny of life ; hence their connection

1. See p. 252.

2. See p. 155, note 3 ; p. 302, note 1.

with creation and its continuance. The rays of light are associated with the sun or the moon or the stars. Our planet Earth is the mother of the mobile and the immobile. A region refers to Ether, which is conceived as life creating and supporting. The number nine relates to the seven energies from Buddhi to the element "Earth," and the two, Purushic and Prakritic, currents of life ; and so completes the idea of the energies which create and support life.

- (b) Ox ; cow ; anything coming from or belonging to the cow or the ox, *e. g.* milk, butter, *ghee* or clarified butter, fat, sinews etc.

Here we get the connection of the animal Cow with its more philosophic or symbolic sense. The Cow, in its original conception, represents the energy that creates or supports life ; and the idea of milk, as understood by the ancients, is the same. It is said¹ that "in their infancy both men and animals live on milk ; and all this, whatever breathes and breathes not, rests and depends on milk." Further, it is believed, and this is borne out by modern research, that taking all things together, the Cow's milk is the best on earth ; and this would explain how the animal is a supporter of the human race, and thereby of all life. If, therefore, the animal Cow be eliminated from creation, it would affect mankind most seriously ; and as Hinduism is conceived as a picture of life, we see its connection with the Cow. Thus, on a small scale, the animal Cow is a part of the essential economy of life, even as Ether which it represents. From this we may conclude that all that belongs to the Cow has a kind of life-supporting power, and so is called by its name. We see this specially in the case of small-pox, which has its remedy, both as preventive and cure, largely in the Cow².

1. Brih. Up. I, v, 2 ; SBE. Vol. XV, p. 92.

2. The Horse also provides a remedy against small-pox, but not to the same extent as the Cow. But the Cow is associated with one kind of Horse (the red, white, or Purushic one) as already explained, for the Horse represents the senses of knowledge and action, more specially the latter, and the Cow refers to the former only. See p. 316, notes 3 and 4.

(c) Mother ; name of wife or daughter-in-law.

As has been pointed out, Woman is always conceived as Prakṛiti or an instrument of creation. A wife or daughter-in-law creates, and a mother supports life ; hence they are called Cow.

(d) Water.

It has been pointed out that Water represents Prakṛiti ; hence the meaning.

(e) A goer or Horse.

A goer refers to Ether, which is characterised by motion ; hence its association with the Cow. The connection of the Horse with the Cow has already been explained¹.

(f) Speech ; singer ; praiser ; Sarasvatī.

All these are associated with sound, which is produced in Ether. Sarasvatī, the goddess of Speech, also personifies Prakṛiti, and this will be explained in the course of this Chapter.

(g) An organ of sense ; the eye.

It has been pointed out that there are two kinds of senses, of knowledge and action ; and of these the former are represented by the Cow ; hence the meaning, an organ of sense. The Eye is perhaps the most important sense of knowledge, and is spoken of as fashioned from the Sun², and identified with the Sun³. Again we are told that "the eye is motion, for it is in accordance with the eye that this body moves⁴." This connects the eye as an organ of sense with Ether, characterised by motion, and the latter is Go or Cow. In this connection it might be of interest to note that the form

1. See p. 322, note 2.

2. SBr. VIII, i, 2, 2 ; SBE. Vol. XLIII, p. 8.

3. SBr. VIII i, 2, 1 ; X, iii, 3, 7 ; SBE. Vol. XLIII, pp. 8, 332.

4. SBr. X, iii, 5, 7 ; SBE. Vol. XLIII, p. 337.

of the eye of the viviparous illustrates the idea of Ether in a significant manner. It is a combination of an ellipse and a circle, the former referring to the Purushic and the latter to the Prakritic character of Ether; the one related to motion without relative change of place, and the other to motion with change¹.

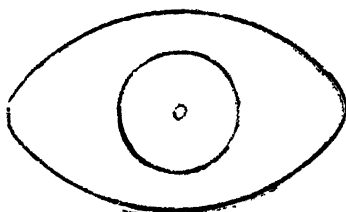


Fig. 33.

SACREDNESS OF THE COW. Thus we see what the Cow signifies and the reason why it is held sacred by the Hindus. It personifies Ether and all that it connotes; and the foundation of all Hindu thought, science, philosophy and religion rests on a proper understanding of the character of Ether and its twofold aspect, Purushic and Prakritic. All the great energies of life, Heat, Electricity and Magnetism, are associated with Ether; so are the Sun, Moon and the stars; the three Gunas, Sattva, Rajas, and Tamas, meet in Ether; and the great systems of Hindu philosophy, Vedānta, Yoga, and Sāṅkhya, and their corresponding religions, are all associated with Ether. Thus does Hinduism, the religion of life, depend on Ether or the Cow.

THE HORSE.

A SYMBOL OF THE SENSES. It has been observed that the Horse in sacred literature personifies the senses. We are told

1. This will explain the association of the two Asvins, who personify the twofold character of Ether in connection with the senses, with the eyes; for in the *Mahabharata* (Adi P. I, iii, 59) they are said to have been invoked by Upamanyu to restore his eyes. The form of the eye, as an ellipse and a circle, will also explain the character of the chariot-wheels of the Asvins as described in the *Rig Veda* (V, lxxiii, 3; VIII, xxii, 4).

that "the senses are called the Horses, and the objects of senses their roads¹;" that "he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer²;" and that "the organs of perception or senses of knowledge (ear, skin, eye, tongue, nose) are his reins; the organs of action (tongue for speaking, hands, feet, anus, generative organ) his horses; the body his chariot, the mind the charioteer, the whip being the temperament³." From this we see that the Horse refers to the senses in general, and to the senses of action in particular. Where a distinction is made between the Cow and the Horse, the former would refer to the Purushic, and the latter to the Prakritic, aspect of Ether, characterised by the senses of knowledge and action respectively; otherwise both the Cow and the Horse may represent Ether and the senses in general.

ASVINS. Thus the twin Asvins are two Horsemen; and as they would refer to the twin senses of knowledge and action or the twofold character of Ether, one of them represents the senses of knowledge and Purushic Ether, and the other the senses of action and Prakritic Ether. Similarly Nakula and Sahadeva, born of the two Asvins, represent the same idea⁴.

MEANING OF HORSE. If the Horse refers to the senses, we should be able to get the meaning from its Sanskrit names. The words commonly used for a horse in the Vedas are Asva, Hari, and Haya. Of these Asva may be analysed into A, s, va, and it would mean, A personification (a) of Ether (s, occupying place No. 5) in relation to Prakṛiti (va); Hari may be analysed into Ha, r, i, and its meaning would be, Speed or change of place in motion (r) arising from (i) Prakṛiti (ha); while Haya

1. *Katha Up.* I, iii, 4; SBE. Vol. XV, p. 12.

2. *Ibid.* I, iii, 6; SBE. Vol. XV, p. 13.

3. *Mait. Br. Up.* II, 6; SBE. Vol. XV, p. 294.

4. In the *Virata Parva* of the *Mahābhārata* (IV, x, 15; xi, 9) Sahadeva, who personifies legs (senses of motion or knowledge or Purushic Ether), takes charge of King Virata's cows; while Nakula, who represents arms (senses of action or Prakritic Ether) takes charge of his horses. It has been pointed out that in sacred literature the son is often identified with his father.

may be analysed into Ha, ya, and would mean, Moving (ya) Prakṛiti (ha). Thus we see that all the three words for Horse refer to Ether, motion, and Prakṛiti; and we have a further indication of Prakṛitic Ether or the senses of action in Hari.

HORSE IN THE VEDAS. Like the Cow, the Horse is associated in the Vedas with almost all the principal gods, Agni, Indra, Varuṇa, Viṣṇu, the two Asvins, Soma, Rudra, Bṛihaspati, Maruts, Ribhus, Ushas or Dawn, and Sūrya. Agni has red horses, and so has Dawn, and so Bṛihaspati; Indra has tawny horses, and so has Sūrya; the horses of the Maruts are tawny and spotted and red; while the two Asvins are horsemen personified.

SACRIFICE OF THE HORSE. As the Horse is regarded as a symbol of the senses, of knowledge as well as action, Asvamedha, or the Sacrifice of the Horse, is nothing but a sacrifice of the senses; and a sacrifice is conceived as creative and selfless action¹. The idea of the sacrifice of the senses is often referred to in the sacred works of the Hindus; and it is regarded as leading to creative action²; loosening the bonds of action³; making for a true conception and performance of action⁴; and resulting in the control of the senses, Mind, and Buddhi, and the knowledge of the Supreme⁵.

TWOFOLD BIRTH OF AGNI. We may now pass on to examine the description of Agni as given in the Vedas. It has been observed that the idea of Puruṣa, after the Vṛitra or sole-Prakṛiti idea has been examined and found wanting, arises out of an observation of motion and change in the universe; and this motion is twofold, elliptical, and characterised by change of place, which we may call speed.

1. See pp. 173-174.

2. BhG. III, 10

3. *Ibid.* III, 9.

4. *Ibid.* III, 14; IV, 32.

5. *Ibid.* III, 15.

Thus Agni, the Purusha of motion, is born of this twofold character of Ether; and represents, more particularly, the senses of knowledge, as Indra does the senses of action. Accordingly Agni is said to be doubly born¹; the child of two mothers²; of two births³; whom the twice-five sisters, dwelling together, in the homes of men engendered⁴.

AGNI AND THE DAWN. Agni is called the beloved of the Dawn⁵ and its refulgent gift⁶. Now the Dawn is the meeting point of Day and Night, or Purusha and Prakṛiti, for the Day is Purushic and Night Prakṛitic; and so is Ether the meeting place of the positive and negative or Purushic and Prakṛitic currents of life⁷; and the idea of Agni, as has been explained, arises from its twofold character. Hence the connection of Agni with the Dawn.

AGNI AND TWO WORLD-HALVES. The Agni idea is born of the two aspects of Ether; and the latter are spoken of as the two world-halves, personified by Heaven and Earth or Dyava-Prithvī, who are said to be his parents⁸; and he fills the two joined world-halves with the light of heaven⁹. The explanation is obvious.

1. RV. I, cxlix, 4.

2. RV. I, xxxi, 2; III, ii, 2.

3. RV. I, lx, 1.

4. RV. IV, vi, 8. The twice-five sisters, dwelling together, are obviously the twice-five senses of knowledge and action, created simultaneously, and associated with Purushic and Prakṛitic Ether; and they create Agni in the homes of men. Thus the Agni idea is born of the twofold character of Ether.

5. RV. VII, ix, 1.

6. RV. I, xlv, 1.

7. See Fig. 20, p. 121.

8. RV. I, xxxi, 9, note.

9. RV. I, lxix, 1. As will be explained in connection with Indra, the two world-halves are separated through the senses of action when conceived in the light of Prakṛiti, and joined together through the senses of knowledge, or action regarded as a sacrifice.

AGNI A SERPENT? Agni has been called an Ahi, a raging serpent; and we are told that "he in mid-air's expanse hath golden tresses; a raging serpent, like the rushing tempest¹." But if what has been said about Agni be correct, he cannot be correctly described as a raging serpent, for that would confuse him with Vritra. Indeed, it may be argued that, since Agni is a Buddhi-god, and the first manifestation of life from the Golden Egg is a Serpent, corresponding to the birth of Buddhi from the Heart, he may appropriately be called an Ahi; and it is for this reason that the principal gods of the Hindus, Vishnu, Krishna, Siva, and Buddha are all associated with the Serpent². Whatever the point of this explanation, it cannot be denied that to call Agni a serpent would cause confusion of thought. There would, therefore, be an error somewhere; and we find that one of the dictionary meanings of Ahi, the word used in the text, is the Sun. While the idea of the Sun agrees with that of the serpent³, it harmonises still more with that of Agni, who, as a Buddhi-god, is the Sun personified. This fits in with Agni having golden tresses, for gold is associated with the Sun⁴; whereas a serpent cannot be so described.

AGNI AND INDRA. A number of Vedic hymns are addressed jointly to Agni and Indra⁵. In this connection we have observed that Agni represents Buddhi associated with Purushic Ether or the senses of knowledge, while Indra personifies Buddhi in association with Prakritic Ether or the senses of action: hence the union of the two.

AGNI AND SOMA. There are a number of references to Soma in connection with Agni. Agni and Soma are a mighty

1. RV. I, lxxix, 1.

2. See pp. 114-115.

3. See p. 115, note 2.

4. See p. 53, note 1.

5. RV. I, xxievii; III, xii, etc.

pair¹; Soma is pressed for Agni²; and Agni is the guardian of the Soma juice³. Indeed, almost all Vedic gods are associated with Soma, even as with the Cow and the Horse. Soma, as will be explained in the course of this Chapter, represents Mind energy in union with Purushic Ether; while Agni is a Buddhi god, connected with the same; hence the association of the two.

AGNI AN ASURA. Agni is called an Asura⁴, and the name is applied to other gods as well,—Varuna⁵, Sūrya⁶, Soma⁷, and Indra⁸. The word Asura is also used in the sense of an enemy of the gods; and this is its usual meaning in post-Vedic literature. In the Vedas too Indra is called an Asura-slayer⁹; and in the Upanishads the Asuras and Devas are both spoken of as descendants of Prajāpati, the Devas being the younger and the Asuras the elder ones¹⁰.

According to our letter-analysis, Asura may be resolved into A, s, u, ra, and means, A personification (A) of Heart and Mind energy (s)¹¹, associated with Purushic (u) and Prakṛitic Ether (ra, speed). As Agni too is connected with Purushic Ether, it is called an Asura; and the explanation of the word in connection with other gods would be similar too,—for they are all associated with Heart energy, Mind, Purushic or Prakṛitic Ether.

1. RV. I, xciii, 1.

2. RV. I, xcix, 1.

3. RV. X, xlv, 5.

4. RV. VII, xxx, 3.

5. RV. I, xxiv, 14.

6. RV. I, xxxv, 7.

7. RV. IX, lxxiv, 7.

8. RV. I, liv, 3.

9. RV. VI, xxii, 4.

10. Brih. Up. I, iii, 1; SBE. Vol. XV, p. 78.

11. The letter s refers to the Heart and the Mind, and that is its significance in Soma too. See p. 233.

The reason why the Asuras are spoken of as the first-born of Prajapati¹ is because they refer to the Heart, the first unmanifest energy of life; they are the enemies of the gods² because they represent Heart energy as Prakritic rather than Purushic; and they are described as dark because they represent the association of the Heart with Ether, which is referred to as darkness or Tamas³.

AGNI AND BHARATA. Agni is called Bharata in Vedic⁴ as well as post-Vedic literature⁵. The name is also applied to

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1. Prajapati literally means lord (pati) of creation (Prajā); and as the viviparous are made manifest in Prakritic Ether, and this element is the basis of all physical life (See p. 51, note 1), he may be said to be the lord of Ether; that is, he represents all energies that rule this element,—Heart, Buddhi and Mind. Accordingly all are said to be created by Prajapati, and he represents different points of view with regard to the manifestation of life.
 2. The word Deva may be analysed into D, a, i, va, (a and i combined make e according to rules of Sanskrit grammar) meaning, He who gives (d) Buddhi (a) and mind (i) in connection with Prakriti (va). Thus the Asuras refer to Heart energy, conceived as Prakritic; while the Devas to Buddhi and Mind, as understood from an examination of Prakriti or the manifest universe; and the cause of their "enmity" is easy to understand. The Asuras are born before the Devas, even as Heart energy comes before Buddhi and Mind; the former are dark because they are associated with Ether, described as Tamas or darkness, and represent the Heart as Prakritic, and Prakriti is identified with Tamas (See p. 96, note 2); while the latter are bright because they represent Buddhi and Mind, which, in the Golden Egg (va), are obviously Purushic or bright, being on its right side.

The Asuras cannot be killed or assigned to Prakriti by the Devas; for the latter, representing Buddhi and Mind, cannot transcend Heart energy, even if it be regarded as Prakritic. They can be slain only by a god who represents Heart energy as Purushic, and that is Indra or Vishnu.

3. See p. 96, note 2.
4. RV. II, vii, 1, 5.
5. SBr. I, iv, 2, 2; SBE Vol. XII, p. 114.

a prince in general, and to the country, India, in particular. The word *Bharata* (of *Bharata*) is usually derived from *bhar*, to bear or support; and *Agni* is said to have become breath, thereby supporting life, and so is called *Bharata*¹.

INDIA AS BHARATA. The reason why the name is applied to India is not far to seek. In the map of India with its present boundaries, excluding Baluchistan, we see that the country from west to east easily admits of being described as an egg, with the point eastwards, corresponding to the position of the universe in relation to *Agni*, as already explained². This may be illustrated as follows:—

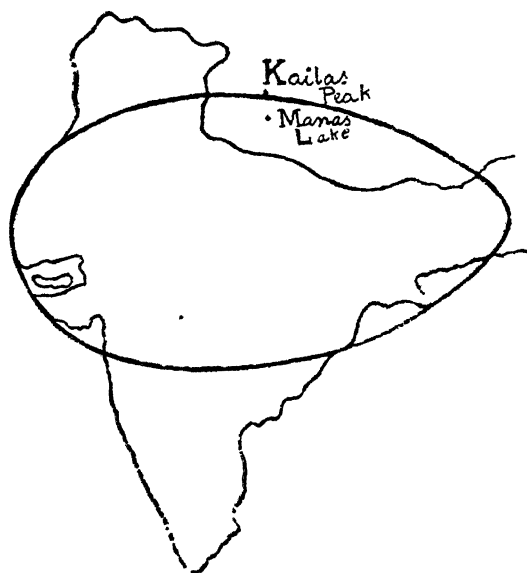


Fig. 34.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the figure of the egg includes the whole of what is called the Gangetic valley; and this would perhaps explain why Aryan civilization in India is said, at one stage, to have been centred there. The point of the egg is turned towards the east; and at the place assigned to the region of the Mind is situated the

1. *SBr.* I, v, 1, 8; *SBE.* Vol. XII, p. 133.

2. See Fig. 31, p. 313.

Manas Lake, the Lake of the Mind, over which rises Mount Kailasa, the abode of Mahadeva, who personifies the Mind¹. Further, we see that the Himalayas correspond to the regions of Buddhi, Mind, and Purushic Ether; and have to be understood in sacred literature in this light.

ANOTHER FIGURE OF BHARATA The map of India offers yet further scope for speculation, as representing a picture of the universe; and we can draw the figure of an egg, from north to south, with its point downwards, corresponding to Prakriti as presided over by Indra² or Vishnu, both of whom, as we shall see, are associated with action and the energy of the Heart; and this will explain why in the Satapatha Brahmana Agni or Bharata is identified with Breath or Prana, the energy of action as well as of the Heart³.

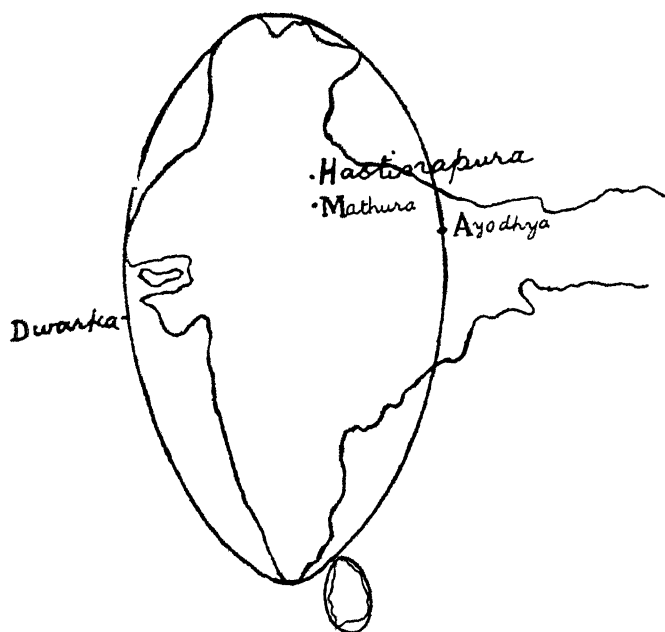


Fig. 35.

1. See p. 79. This implies that these names have deliberately been given to indicate certain ideas and to represent India as a picture of the universe.
2. See Fig. 36, p. 339.
3. See p. 152.

SIGNIFICANCE OF THE FIGURE. The form of this figure in connection with the map of India has a great bearing on the stories of *Ramayana* and the *Mahabharata*. We see that the city of *Ayodhya*, the birth-place of *Rama*, is situated near the region of the Mind, indicating thereby the character of the hero of *Ramayana*¹. Further, we notice that *Mathura*, the birth-place of *Krishna*, is situated *within* the Golden Egg, near the region of the Heart, showing what *Krishna* signifies². The city of *Hastinapura*, identified with modern *Delhi*, is situated a little to the north of *Mathura*, and corresponds to the region of the left lung in the human body; and as the lung is an organ of breathing, and breath is associated with action, *Hastinapura*, the birth-place of the *Kauravas* and *Pandavas*, is related to the problem of the energy of action in the story of the *Mahabharata*, as has already been explained³. Again, we see that the city of *Dwarka*, where *Krishna* is said to have ruled, is situated near the region of Air, the element of action⁴, indicating how the Supreme *Purusha* rules and guides all manifest action on earth⁵.

RAMA AND RAVANA. In this connection it may be of interest to note that, while a large portion of India may be included in the figure of an egg, with its point *downwards*, *Ceylon* or *Lanka*, the kingdom of *Ravana* in the *Ramayana*, may also be represented as an egg, with its point *upwards*; and from this we shall be able to understand the idea of the war between *Rama* and *Ravana*. The questions to be decided are (1) Which is a correct picture of the universe, India or the

1. See p. 128.

2. See p. 198, note 2.

3. See p. 260, notes 1 and 2.

4. See p. 70.

5. Cf. BhG. III, 15.

In connection with the Gambling Match in the *Mahabharata*, *Krishna* said to *Yudhishthira*, "Had I been present then at *Dwarka*, this misfortune would not have overtaken you." As *Dwarka* signifies the place of Action, this implies that the idea of the Supreme *Purusha* (*Krishna*) was eliminated from the discussion relating to action or *Sankhya* philosophy, misconceived as Gambling (See p. 200, note 2.)

Golden Egg with its point downwards, or Lanka or the Golden Egg with its point upwards? and (2) Who is superior, *Ravana*, the lord of Lanka, or *Rama*, the rightful ruler of Bharata?

We have already pointed out that *Rama* represents Mind energy as an expression of the energy of the Heart (*Vishnu*, whose incarnation he is); and have shown that the ten heads of *Ravana* correspond to the ten senses of knowledge and action, associated with Ether¹, presided over by the Mind². Thus *Ravana* represents Mind energy associated with the ten senses; while *Rama* personifies it as an expression of the Heart; and the question is, Who represents a more correct point of view? The victory of *Rama* over *Ravana* is the conclusion in the case; and as killing signifies assigning to *Prakriti*, the death of *Ravana* at the hands of *Rama* indicates that the association of the Mind with the senses is *Prakritic*; that is, it relates to the world of the manifest, and cannot disclose the full nature of the Supreme Purusha, who resides in the Heart³.

1. See p. 201, note 1.

2. See p. 199, note 1.

3. The war between *Rama* and *Ravana* arose on account of the capture of *Sita*, the wife of *Rama*, by *Ravana*; it is necessary, therefore, to understand the idea of *Sita*. If *Rama* represents Mind energy as an expression of Heart energy, *Sita*, his *Prakriti* or creative energy or wife, can only represent Heart or Mind energy in association with *Prakritic Ether*, even as we found in the case of *Mahadeva* and *Parvati* (See p. 208, note 1; p. 258, note 7); and this is borne out by the letter analysis of the word *Sita* into S, i, t, a, meaning, Heart or Mind energy (S) in association with (i) *Prakritic Ether* (t), conceived as creative (a is a sign of the feminine gender, woman being conceived as an instrument of creation). The reference to *Prakritic Ether* is further indicated by her being born from the furrow of the earth; and *Prithvi* or our planet Earth, as will be shown in the following pages, represents *Prakritic Ether* and the other elements.

We get the idea of Lanka, the city of *Ravana*, as explained, also from the name itself. It may be analysed into L, anka, a, meaning, An aggregate or body (anka) of the number ten (l), conceived as creative (a is sign of the feminine gender, woman being conceived as an instrument of creation).

AGNI AND THE NUMBER THREE. The number three is associated with Agni and several other gods and goddesses of the Vedas,—Vishnu, the two Asvins, Varuna, Indra, Soma, Dawn, and the three goddesses, Bharati, Ida, and Sarasvati. Then we have three forms of light, three divisions of the universe, three steps of Vishnu, three regions, three worlds, three world-beakers or bowls, three dawns, three deities, three Vedas, thrice eleven gods, and thrice seven Maruts.

The number three relates obviously to (a) Ether, being the third energy of manifest life, as Buddhi is first and the Mind second; and (b) the three Gunas, Sattva, Rajas, and Tamas, which meet in Ether¹; and the association of Agni with this element has already been explained.

AGNI AND NUMBERS FIVE AND SEVEN. Agni is also associated with the numbers five and seven,—which refer to Ether and Buddhi respectively; and as Agni represents the same energies too, the explanation is obvious.

Thus we see that the idea of Agni, as expressed in the Vedas, is in harmony with his explanation as personifying Buddhi in association with Purushic Ether or the senses of knowledge.

AGNI IN POST-VEDIC LITERATURE. The post-Vedic idea of Agni follows the lines of Vedic thought. He is born of Water (Prakriti), and the Cow (Go, Purushic Ether)², of Dyaus³,

1. See p. 197.

2. SBr. VI, vii, 3, 11; SBE. Vol. XLI, p. 281.

3. SBr. VI, vii, 2, 2; SBE. Vol. XLI, p. 272.

It will be shown in the course of this Chapter that Dyaus or Dyu represents Buddhi in association with Purushic Ether, and the idea of Agni is the same. As already explained, the son is identified with the father. See p. 214, note 3.

and Earth (Prithvī)¹, and is distributed among the plants². He is threefold³; has the Moon for one of his forms⁴; is identified with the Sun⁵; and, as Vaisvānara, is the fire within man by which the food is digested⁶. He is one of the eight Vasus⁷; has the white horse led in front of him⁸; and is

1. Brih. Up. VI, iv, 22; SBE. Vol. XV, p. 221. Prithvī, our planet Earth, as will be shown in the course of this Chapter, represents Prakritic Ether and the other elements. It has already been shown that the idea of Agni is born of the twofold character of Ether, represented here as Dyū and Prithvī or Heaven and Earth. As, however, Agni is related to Purushic more than Prakritic Ether, he is said to lick the *upper* part of his mother, Earth (Vedic Hymns, SBE. Vol. XLVI, pp. 142, 145). Thus we see how Dyū and Prithvī are spoken of as the parents of Agni (SBr. VI, iv, 4, 2; SBE. Vol. XLI, p. 224).
2. SBr. VI, iv, 4, 2; SBE. Vol. XLI, p. 224. Trees are born from Fire (Agni). See p. 136.
3. SBr. VI, iii, 1, 25; SBE. Vol. XLI, p. 197. Threefold refers to Buddhi, Mind, and Ether, associated with Agni. See p. 335, note 1.
4. SBr. VI, v, 1, 1; SBE. Vol. XLI, p. 229. The Moon is a form of the Sun, as Mind of Buddhi.
5. SBr. VI, iv, 1, 8; SBE. Vol. XLI, p. 216. Agni is a Buddhi-god.
6. Brih. Up. V, ix 1; SBE. Vol. XV, p. 193.
7. Chh. Up. III, vi; SBE. Vol. I, p. 41. Brih. Up. III, ix, 3; SBE. Vol. XV, p. 140. Vasu or, Va, su, means, Born (su) of Prakriti (Va). The eight Vasus refer to the eight ways in which life is created from Prakriti. (See Fig. 12-14, pp. 56-59.) The eight Vasus are variously mentioned in the sacred works, and their names are Agni, Vāyu, Heaven and Earth or Dyū and Prithvī, Sun, Moon, Antariksha (Lightning of the Heart) and Stars (Brih. Up. III, ix, 3; SBE. Vol. XV, p. 140). The name Vasu is also applied to Indra, Rudra, Vishnu, Siva, Maruts and the two Asvins. (See Monier William's Dictionary, p. 930). We have 8 Vasus in the Mahābhārata, Dyū (Heaven) being the last and the most powerful. Vasudeva is the father of eight sons, with Krishna as the eighth and last. It will be noticed that most of the gods studied in this Chapter are identified with Vasus.
8. SBr. VII, iii, 2, 10; SBE. Vol. XLI, p. 359.

The horse refers to the senses, as already explained; and white is the colour of Purusha, as black of Prakriti. The white horse signifies, therefore, the senses of knowledge, related to Purushic Ether, with which Agni is associated. Compare the idea of the white horses yoked to the chariot of Arjuna in the battlefield of Kurukshetra (BhG. I, 14), agreeing with the idea of Dhṛishṭadyumna, representing the senses of knowledge (See p. 258, note 3), as the chief leader of the *Pandava* forces.

compared to a bird¹. He is oblation-bearer and conveys the sacrifice to the gods²; is foremost among them in slaying Vritra³; is their head and progenitor⁴; and repels the Rākshasas arrayed in battle against them⁵. He is spoken of as a healer,

1. SBr. VI, vii, 2, 6; SBE. Vol. XLI, p. 274. A bird is oviparous or egg-born, associated with Ether, and here would refer to Purushic Ether.
2. SBr. I, iv, 1, 39; SBE. Vol. XII, p. 113.
3. SBr. II, v, 4, 3; SBE. Vol. XII, pp. 418-419.
4. SBr. III, ix, 1, 6; SBE. Vol. XXVI, p. 218. The Agni idea, as already explained, is the first to lead to the conception of the Supreme Purusha in connection with motion in Ether (See pp. 311-312); and the gods are Purushic in character, as the Asuras Prakritic (See pp. 329-330).
5. SBr. I, ii, 1, 6; SBE. Vol. XII, p. 35.

Rākshasa (R, a, aksha, sa), means, A personification (a) of one (sa) who represents speed or change of place in motion, related to Prakritic Ether (r) in association with the organs of senses (aksha). Rākshasa, commonly understood as a demon, represents senses of action; and he is described as dark, because Prakritic Ether, identified with Prakriti, is so conceived (See p. 96, notes 2 and 3). Similarly Yaksha (Y, aksha), commonly understood as a spirit or demon, but more often as of a benevolent and inoffensive disposition (Monier William's Dictionary, p. 838), means, He who represents Buddhi (Y, letter No. 7), in association with the senses (aksha); that is, senses of knowledge, related to Purushic Ether. Thus Rakshas or Rākshasa represents senses of action, and Yaksha senses of knowledge. From this we can understand why Rākshasas must be killed or assigned to Prakriti; while Yakshas cannot be so dealt with. Again, the Rākshasas are terrible, because the senses of action or actions are so when considered in the light of the Sāṅkhya system of thought (See p. 90); and even according to Bhagavad Gītā, they make for bondage except when undertaken as a sacrifice (BhG. III, 9).

It may be of interest to note in this connection that the word for Gambling in the Gambling Match, as described in the Mahābhārata (Sabha P. II, xlviii, 19) is Dyuta, which also means a contest; while the Dice, with which they played, are called, Aksha (Sabha P. II, xlviii, 21); and Aksha, as we have seen, refers to the senses. Accordingly the Gambling Match is a contest relating to the senses (of action). (Cf. p. 200, note 2). The word Aksha is again used in Akshouhini, meaning a division of an army; but its literal meaning (Aksha-vāhini, Monier William's Dictionary, p. 4) is, A bearer of Aksha or the senses. In the Sabha Parva or the Gambling contest the discussion is carried on in the light of the senses of action; while in the final battle of Kurukshetra in the light of the senses of knowledge; and the word Aksha is used in connection with both. (Cf. p. 100, note 1).

and creator of medicines¹. He is the lord of the household², is invoked at marriages and described as wife-leader³, giving the bride to the bridegroom, and is the cause of all sexual union⁴. *Ghee* or clarified butter is sacred to him⁵, and he is the chief priest at the sacrifice, seated on the altar⁶. He promotes and leads the sacrifice, and is a good performer of it too⁷. Finally, he is identified with Speech⁸, with *Prana* or Breath⁹, and with the Purusha or the Highest Self¹⁰.

1. *Grihya Sutras*, SBE. XXX, p. 143. The energy of the Sun as well as Ether, both of which Agni signifies, is characterised by healing power. (See pp. 164-169).

2. *SBr.* XII, iv, 3, 5; SBE. Vol. XLIV, p. 189.

3. *SBr.* IV, iv, 2, 15; SBE. Vol. XXVI, p. 367. Agni is male, and the wife female.

Agni is Purusha, characterised by Buddhi, Mind, and Purushic Ether (See Fig. 20 p. 121); and woman or wife is an instrument of creation or Prakriti, represented by the left half of the Golden Egg, consisting of Prakritic Ether and the elements. As the former precedes the latter, Agni is a wife-leader.

4. *SBr.* III, iv, 3, 5; SBE. Vol. XXVI, p. 98. It has been explained that sexual union takes place in Purushic Ether, which is associated with Agni. (See pp. 212-213).

5. *SBr.* IX, ii, 2, 3; SBE. Vol. XLIII, p. 189. *Ghee* or clarified butter represents Prakritic Ether, as milk does Purushic Ether; and so is dear to Agni, for the same reason that he loves Prakritic Ether and is called a lover of wives.

6. *SBr.* VI, vii, 3, 11, SBE. Vol. XLI, p. 281.

7. *SBr.* I, iv, 1, 35; SBE. Vol. XII, p. 111.

8. *Brih. Up.* I, iii, 12; SBE. Vol. XV, p. 80.

9. *SBr.* IX, iv, 3, 11; IX, v, 1, 68; SBE. Vol. XIII, pp. 246, 274.

10. *SBr.* VI, vii, 1, 20; SBE. XLI, p. 270.

III. INDRA.

FIGURE OF INDRA.

We saw that the direction of the point of the Golden Egg, representing Ether, was turned to the East in order to indicate the position of Agni, who is said to be the regent of the eastern world; similarly its point must be turned to the South to indicate the position of Indra, said to be the lord of the southern region¹. The following figure would, accordingly, represent Indra —

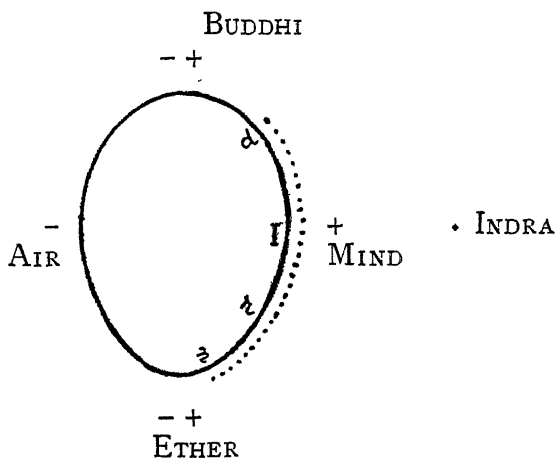


Fig. 36.

IDEA OF INDRA. We see from the figure that Indra faces the region of the Mind, to which his energy flows down, in the direction of Ether. Accordingly he is a god of Buddhi, one degree higher than the Mind; and we see that the line of his name is a Purushic one.

We have already pointed out that Agni represents Buddhi energy associated with Purushic Ether and the senses of knowledge, while Indra represents the same energy in

1. WYV. XV, 11; AV. III, xvii, 2.

relation to Prakṛitic Ether and the senses of action ; and inasmuch as action is related to the energy of the Heart, often identified with breath or air, the element of action¹, and the Heart is akin to the Mind², Indra is associated with all of these. If this is correct, we should get an indication of the idea of Indra from the letters composing his name.

NAME INDRA. According to our analysis, Indra may be resolved into I, n, d, r, a ; and would mean, A giver (d) of Buddhi (a) associated with Mind (i), Purushic Ether (n) and Prakṛitic Ether (r, speed or change of place in motion, characteristic of Prakṛitic Ether). Thus we see that the Indra idea arises from the twofold character of Ether (represented by the letters n and r), and is associated with the energy of Buddhi and Mind³.

IDAM-DRA. Indra is spoken of as *Idam*-dra in the Upanishads⁴; and the literal meaning of the expression is, This (*Idam*) is dra ; and dra (d, r, a) would mean, A giver (d) of Prakṛitic Ether (r) in relation to Buddhi (a) ; and we see that this conveys the idea of Indra exactly as explained.

A BUDDHI GOD. As Indra is characterised by Buddhi, he is identified with *Sūrya* or the Sun⁵, symbolising it.

INDRA AND THE MIND. Inasmuch as he is associated with the Mind, he is spoken of as the lord of thunder⁶, and thunder-armed⁷; and goes to work with lightning flashes⁸, and

1. SBr. III, viii, 3, 15; SBE. Vol. XXVI, p. 204. Cf. p. 152.

2. See pp. 42-43.

3. It has already been explained that Mind energy is akin to that of the Heart (See pp. 42-43).

4. Ait. Ar. Up. II, iv, 3, 11; SBE. Vol. I, p. 242.

5. RV. VIII, lxxxii, 4.

6. RV. I, xi, 5

7. RV. I, vii, 2.

8. RV. X, xcix, 2.

his bolt is irresistible¹. Further, he has the Moon for his confederate², in whose mansion dwells his creative power³; he is the lord of Soma⁴, identified with Mind or the Moon; drinks Soma juice⁵, the energy of the Mind; and in the rapture of his draughts⁶ performs his wonderful deeds.

INDRA AND HEART ENERGY. It has been shown that the energy of the Mind is akin to that of the Heart, which is characterised by self-conscious *Atman*, *Prana* or breath⁷; and so is Indra identified with *Prana* or breath⁸, or the conscious self (*Prajñatman*)⁹.

INDRA AND ETHER: BIRTH OF INDRA. It has been observed that the idea of Agni and Indra arises out of the twofold character of Ether, Purushic and Prakritic, the former being associated with Agni, and the latter with Indra; and in the light of this we have explained how Dyū and Prithvī (our planet Earth) are spoken of as the parents of Agni. If this explains the birth of Agni, it should do so of Indra too, for both of them arise from the same twofold character of Ether viewed in relation to Buddhi or the energy of the Sun. Accordingly we are told that Dyū is the father of Indra¹⁰, and

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1. RV. I, lv, 5. It has been pointed out that lightning is the energy of the Mind, akin to that of the Heart. See p. 42, note 3.
 2. RV. IV, xxviii, 2.
 3. SV. I, ii, ii, 1, 3.
 4. RV, III, xxxii, 1.
 5. RV. I, iv, 2.
 6. RV. II, xvii, 1.
 7. See p. 152.
 8. Ait. Ar. Up. II, ii, 3, 4; SBE. Vol. I, p. 219.
 9. Kaush Up. III, 2; SBE. Vol. I. pp. 294-295.
 10. RV. IV, xvii, 4.

his mother is Aditi¹, and one of the dictionary meanings of the latter is our planet Earth; and the dual form, Aditz, means Heaven and Earth or Dyu and Prithvi.

INDRA AND VRITRA. It has been pointed out that Vritra represents Prakṛiti or the Golden Egg in a state of rest, and implies a negation of Motion as well as the Supreme Purusha. Accordingly, inasmuch as the flowing of the flood (Water, Prakṛiti) is law², he is killed, or assigned to Prakṛiti, by all the principal gods of the Vedas, and by none more than Indra, who represents Buddhi in relation to Prakṛitic Ether (characterised by speed or change of place in motion). Indra kills him with the thunderbolt³ and sets the waters free to flow⁴.

INDRA AND THE COW. As Indra is connected with Purushic Ether (n), he is associated with the Cow⁵, and uncloses the firm-shut stall of the kine⁶, bursts the mountains for them⁷, and drives them forth.

INDRA AND HORSES. The Horse refers to the senses and so to Ether, as already explained; and the red or the white horse is associated with Purushic and the black-red or bay with Prakṛitic Ether. Accordingly, as Indra is connected with Prakṛitic Ether, he is the lord of bay horses⁸; lord of horses, lord of kine⁹; giver of horses and kine¹⁰; and his power is

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1. RV. IV, xviii, 1, note.
 2. RV. I, cv, 12.
 3. RV. IV, xvii, 3.
 4. RV. I, xxxii, 1-2.
 5. The Cow is identified with Prakṛiti, and our planet Earth. See pp. 321-322.
 6. RV. II, xvii, 1. Indra stands for motion in Ether (Go), as he is born of this idea.
 7. RV. I, vii, 3.
 8. RV. VII, xix, 7.
 9. RV. II, xxi, 1.
 10. RV. I, liii, 2.

linked with the bay steeds¹, and on both sides to his car they yoke the two bay steeds dear to him².

INDRA AND AGNI. As has been observed both Agni and Indra are Buddhi gods and owe their origin to the twofold character of Ether; hence they are closely associated with each other, and a number of Vedic hymns are addressed jointly to them.

INDRA AND TWO ASVINS. It has been pointed out that the Horse in sacred literature refers to the senses, which relate to knowledge and action, and are associated with the twofold character of Ether, Purushic and Prakritic; and the idea of the two Asvins or the twin Horsemen is the same³. Accordingly the Asvins aid Indra in his work⁴; they are his closest friends⁵; and, with Sarasvatī, invest him with heroic powers⁶. Indra is made strong through sacrifice by Asvins and Sarasvatī⁷, and together they give him strength⁸; and Asvins, *Ida*, and Sarasvatī in Indra's midmost navel have laid store of energy and power⁹.

INDRA AND TWO WORLD-HALVES. The idea of the two Asvins brings us to that of the two world-halves, for it is in Ether that the current of life breaks into two, giving us two halves, Purushic and Prakritic, corresponding to which we have the twofold character of Ether¹⁰. These two are represented

1. RV. I, lii, 8.

2. RV. I, vi, 2.

3. See p. 255.

4. RV. X, cxxxi, 4-5.

5. WYV. XXI, 18.

6. WYV. XIX, 12.

7. WYV. XX, 68. Sacrifice is creative or Purushic action, resulting from the union of Prakritic with Purushic action, or of the senses of action with the senses of knowledge.

8. WYV. XXI, 51.

9. WYV. XXI, 54.

10. See Fig. 11, p. 55; Fig. 20, p. 121.

by *Dyāva-Prithvī* or Heaven and Earth, as will be explained in the course of this Chapter; and we have shown how they may be conceived as the parents of Indra¹. Further, it might be observed that the idea of Indra in relation to Ether is twofold; he is associated with both its aspects, for Prakṛitic Ether cannot be separated from the Purushic, and this gives us his connection with both the Cow and the Horse; and again he is specially associated with Prakṛitic Ether, which is expressed by his love of the bay horse as well as performance of many deeds; and actions, usually regarded as Prakṛitic, become Purushic or creative when performed as a sacrifice. Thus by referring to Prakṛitic Ether and actions, Indra separates the two world-halves into Purushic and Prakṛitic; but through the conception of actions as a sacrifice, he joins them together again². Hence he separates the two world-halves³, and then joins them together⁴, and completes the work of Day (Purusha) with the Night (Prakṛiti)⁵; sunders⁶ and churns them apart⁷, and then joins them together by means of the two Asvins⁸, and holds them firmly together⁹; thus discovering the hidden pair, Heaven and Earth¹⁰, and being a counterpart of their union himself¹¹.

1. See p. 341, note 10; p. 342, note 1.

2. See p. 343, note 7.

3. RV. VII, xxiii, 3.

4. RV. IV, xlii, 3; VII, xxviii, 3.

5. RV. II, xix, 3.

6. RV. VIII, xxxvii, 4.

7. RV. X, xxiv, 4.

8. RV. X, xxiv, 5. The Asvins are conceived as twins, and represent the senses of knowledge and action as inseparable and so would represent the union of the two world-halves.

9. RV. IV, xlii, 3.

10. RV. VIII, lxxxv, 16.

11. RV. X, cxi, 5.

INDRA AS A DOER OF DEEDS. As the Prakṛitic aspect of Ether, with its senses of action, is emphasised in Indra, he is spoken of as a doer of fair and wondrous deeds¹, is a performer of many sacrifices², and is made strong through them³. The idea of sacrifice as creative action has already been explained⁴.

INDRA AND THREE GODDESSES, IDA, MAHI OR BHARATI, AND SARASVATI.

It has been pointed out that Woman in sacred literature is conceived as Prakṛiti or an instrument of creation⁵; accordingly the three goddesses would represent three different ways of looking at Prakṛiti. In this connection we have observed that the chief creative energies of life are Heart, Buddhi, Mind, and Ether; and all, except Buddhi, are characterised by duality; the Heart and Mind, being super-electric and electric, have a positive and a negative aspect; while Ether, being magnetic, has a north and a south pole; Buddhi alone, characterised by heat, is devoid of this duality⁶. Thus Prakṛiti, identified with the negative aspect of electricity or the south seeking pole of a magnetic field, is associated with Heart energy, Mind, and Ether; and if this be correct, we should expect the three goddesses to represent, and Indra to be associated with, these three energies. In connection with Indra we have already shown that he is; for he is conceived as Buddhi energy associated with Mind and Ether; and Mind is akin to the Heart⁷. It now remains to show that the three goddesses also represent the same.

1. RV. I, iv, 1, 6.

2. RV. I, iv, 8. That is the meaning of Satakratu, a name of Indra.

3. WYV. XX, 68.

4. See p. 173. Sacrifice is creative action; and, as all creative things are Purushic, sacrifice, which necessitates action, implies the association of Purushic with Prakṛitic Ether, or the senses of knowledge with the senses of action; and this is indicated by the letters n and r in Indra.

5. See p. 302, note 1.

6. See pp. 93, 95.

7. See pp. 42-43.

IDA. If the last vowel, *a*, of *Ida*, be regarded as a mark of the feminine gender and so omitted from consideration in our letter-analysis, *Ida* may be resolved into I, *d*; and I belongs to the region of the Mind and *d* to that of Air in our diagram of the alphabet. The line of *Ida*'s name may, therefore, be indicated by the following figure, and it will be seen that she represents Rajas or Mind energy as an instrument of creation.

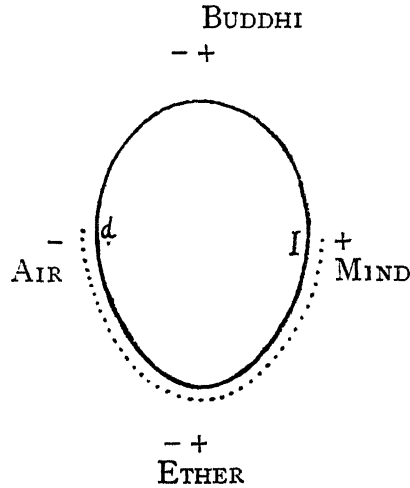
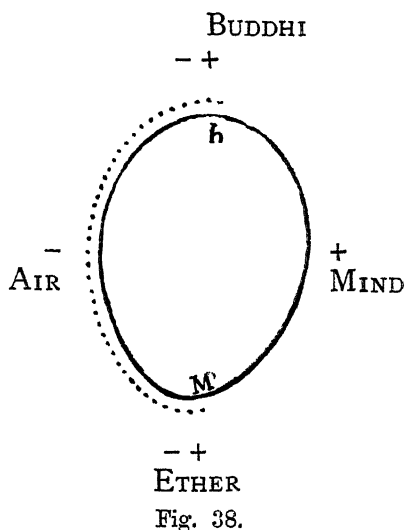


Fig. 37.

MAHI OR BHARATI. Excluding the last vowel, *i*, as a mark of the feminine gender, *Mahī* may be resolved into Ma, h; and in our diagram of the alphabet M (a) is the last letter assigned to the region of Purushic Ether, representing, as Anusvara, the union of Purusha and Prakṛiti; while H is the last consonant assigned to the region of the element "Earth." *Mahī*, therefore, may be indicated by the following figure, and it will be seen that she represents Tamas Guna, comprehending all the five elements, from Ether to "Earth;" and it has been shown that Tamas refers to Prakṛiti in the light of Ether¹.

1. See p. 96, note 2.



Mahî is also called Bhāratî, which is a feminine form of Bhārata, meaning, of Bharata; and we have shown that the latter is a name of Agni¹, who represents Buddhi energy associated with Purushic Ether². As Bhāratî is a female counterpart of this, she would refer to Prakritic Ether; hence Mahî and Bhāratî are identified.

SARASVATĪ. Sarasvatî is a feminine form of Sarasvat meaning, having saras, as the termination vat indicates possession in Sanskrit; and saras may be analysed into sa, ras, and its meaning would be, the essence or juice (ras) of the Heart (sa or s, No. 13 in our diagram of the alphabet, represents the Heart).

1. See p. 330.

2. See p. 314.

Thus we see that *Sarasvatī* represents the creative energy of the Heart¹; *Idā* of the Mind; while *Mahī* or *Bhārati* of Ether.

-
1. As the energy of the Heart is similar to that of the Mind, *Idā* and *Sarasvatī* are often coupled together.

Sarasvatī is often identified with a river; and water, as has been explained, symbolises *Prakṛiti* (See p. 22, note 3; p. 37, note 2); and according to the legend this river is said to disappear underground and join the *Gangā* and *Yamunā* at *Prayāga* or modern Allahabad (See Monier William's Dictionary, p. 1182). As *Sarasvatī* represents Heart energy, which is unmanifest, the corresponding river is also made to disappear. As we shall see in the story of the *Mahabharata*, *Gangā*, and *Yamunā* represent different aspects of *Prakṛiti*.

Further, *Sarasvatī*, as a river-goddess, is said to have seven sisters, and is herself sevenfold; and these would obviously refer to the different ways of conceiving *Prakṛiti* in relation to *Puruṣa* (See pp. 56-60). She is called the mother of streams, and the best of mothers; and the explanation is obvious, Heart energy being the highest form of *Prakṛiti*.

Sarasvatī is also called the goddess of Speech, *Vāk*; and the idea of *Vāk* is a most comprehensive one. It may be resolved into *V*, *a*, *k*, meaning *Prakṛiti* (*V*, water), leading to (*a*) the first energy of life, the Heart (*k*); and so *Sarasvatī*, conceived as *Prakṛiti*, characterised by Heart energy, which is akin to the Mind, is spoken of as the presiding deity of Speech or *Vāk*. It may be of interest to note that Speech, according to the ancient system of thought, is not related to mere sound, propagated in Ether. It is closely associated with the Mind, being called its daughter (SBr. VIII, i, 2, 8; SBE. Vol. XLIII, p. 11), as well as with *Prāṇa* or breath and is called its mate (SBr. X, i, 1, 9; SBE. Vol. XLIII, p. 285), and it has been shown that *Prāṇa* is related to Heart energy. This is the significance of *Sarasvatī* as the goddess of speech, eloquence, or learning.

Sarasvatī is sometimes identified with the wife of *Viṣṇu*, who, as has been observed, represents Heart energy with *Buddhi* for its first manifestation.

INDRA AND SOMA. Reference has already been made to Soma, the divine nectar, the essence of the Moon, which the gods delight to drink. According to our letter-analysis Soma may be resolved into Sa, u, ma, meaning, He who (Sa) is Mind (ma) in relation to Purushic Ether or the senses of knowledge (u); hence his name, Rājan connected with Rajas, the *Guṇa* of the Mind. This will explain why Indra and all the gods of the Vedas delight to drink Soma, the energy of the Mind associated with the senses of knowledge; for all of them represent the great energies of life,—Heart, Buddhi, Mind, and Purushic Ether—and of these the Mind, with the senses of knowledge, is most significant.

As will be shown in the course of this Chapter, Soma, though representing Mind energy in connection with Purushic Ether, is also associated with its Prakṛitic counterpart, for the two cannot be separated and are like twins; and this, as will be shown, is indicated by the “purification” of Soma. Again it has been pointed out that Indra represents Buddhi energy completed in Prakṛitic Ether, and is associated with Mind energy as well as the energy of the Heart. Accordingly, Indu, which is another name for Soma (Moon or Mind energy) is Indra’s self¹, and Indra’s friend²; and Indra is the chief of the Soma drinking gods; hence also Soma, like Indra, is the primeval soul of sacrifice³.

INDRA AND AGNI. It has been pointed out that the idea of both Agni and Indra arises from the association of Buddhi with the twofold character of Ether, Purushic and Prakṛitic; and we have seen how the idea of Agni develops into that of Indra, and the energy of the Sun (Buddhi) completes its action in Prakṛitic Ether more than Purushic. Accordingly the worshipper prefers Indra and says, I leave the Father (Agni), for my choice is Indra⁴.

1. RV. IX, vi, 2.

2. RV. IX, xi, 9.

3. RV. IX, ii, 10. Sacrifice is creative or Purushic action, implying the union of the senses of action with the senses of knowledge. Cf. p. 345, note 4.

4. RV. X, cxxiv, 4.

INDRA AND VARUNA. The idea of Varuna will be examined in detail in the course of this Chapter. It is enough to mention here that, according to our letter-analysis, Varuna may be resolved into Va, r, u, na, and means, A personification (a) of an energy higher than Buddhi (na), in relation to Prakṛiti (V), and Purushic (u) and Prakṛitic Ether (r, indicating speed). As we shall see, Varuna represents an energy higher than Buddhi (the Heart), and this is indicated by the letter n, which, though it belongs to the region of Buddhi, expresses the idea of strength in a special manner². Varuna, therefore, represents the Heart (n) conceived as Prakṛitic (Va) and associated with Purushic (u) and Prakṛitic Ether (r). As Indra represents Buddhi, and is associated with the Heart (higher than Buddhi) only indirectly, the Varuna idea would appear to be an advance upon the Indra idea from one point of view. This will explain the rivalry between the two deities³; but in the end Indra is found to supersede Varuna, and the devotee chooses Indra in preference to Agni, Varuna, and Soma⁴. It will be interesting to understand the cause of this, for if the Varuna idea is higher than that of Indra in respect of the Heart, why is the latter preferred?

While Varuna marks an advance upon Indra in connection with the Heart, he represents the latter as Prakṛitic in character. Accordingly, as will be seen from the figure representing Varuna, the Purushic half of the Golden Egg is situated below the Prakṛitic one; and as Purusha must lie either above or on the right side of Prakṛiti⁵, this defect vitiates the whole conception of Varuna; hence his supersession by Indra.

1. The viviparous, having Buddhi for their source, are made manifest in Prakṛitic Ether (See p. 134). Compare the idea of Kala or Time, p. 251, note 2.

2. See p. 255, note 4.

3. RV. IV, xlii.

4. RV. X, cxxiv, 4.

5. See p. 56, notes 1 and 2.

The defect in the Varuna idea may also be expressed from another point of view. He represents Heart energy conceived as Prakritic and associated with Purushic and Prakritic Ether; and there is no reference in him to Purusha made manifest as Buddhi or Mind. Further, as we have seen in the case of Indra, the twofold character of Ether separates the universe into two world-halves; but by means of sacrifice (creative or Purushic action) the senses of action are linked up with those of knowledge as twins, and the two halves are united once more¹. But the idea of Purushic action or sacrifice is wanting in Varuna; and so while Indra separates the two world-halves to join them again, Heaven and Earth (the two world-halves) by Varuna's decree stand parted each from each²; and he surveys them separate, well-formed, and well-fashioned³.

FRIENDSHIP OF INDRA AND VARUNA. But, while differing in some material points, Indra and Varuna agree in others; and both of them are by law Vritra-slayers⁴; both are allied together⁵; together both drink the Soma draught⁶; they are invoked together⁷, and with equal honour, one being called Monarch and the other Autocrat⁸; and both are true to holy law⁹.

INDRA AND VISHNU. The idea of Vishnu will be examined in detail in the course of this Chapter. It is enough to

1. See p. 344, note 2.
2. SV. I, iv, ii, 4, 9.
3. RV. VII, lxxxvii, 3.
4. RV. VI, lxxviii, 2.
5. RV. VII, lxxxiii, 1.
6. RV. VI, lxxviii, 10.
7. RV. I, xvii; VII, lxxxii-lxxxv, etc.
8. RV. VII, lxxxii, 2.
9. RV. I, xxv, 10.

mention here that he is associated with the position of the Golden Egg in respect of the Supreme Purusha corresponding to that of "the Bowl with its mouth inclined and bottom upwards," agreeing with the idea of Vishnu as the guardian of the Dhruva or the polar region¹. It will be observed from the figure representing him that, like Varuna, he refers to the energy of the Heart, expressed by the letter *n*, and his position in respect of the Golden Egg is the most correct of all. According to our letter-analysis, Vishnu may be resolved into V, i, sh, *n*, u, and would mean, Heart energy (*n*) in connection with Prakṛiti (V), Mind energy, (sh and i), and Purushic Ether (u).

It will be noticed that, as in the case of Varuna, there is a great deal in common between Indra and Vishnu. Accordingly Vishnu is a friend of Indra²; a number of Vedic hymns are addressed to them together³; together they slay Vṛitra⁴; drink Soma together⁵; and Vishnu through Indra's might strides with his three great steps⁶.

But, as has been observed, Vishnu represents the most correct position of the universe in action, *viz.*, the inclined one; But the point of the Golden Egg is turned vertically southwards in the case of Indra; and so he desires to give up his incorrect position and assume the more correct, or inclined, one. But, as we shall see, except in the case of Vishnu, the point of the Golden Egg in respect of the Supreme Purusha is always made to face vertically or horizontally the four cardinal directions⁷; and so Indra is told of the ancient and accepted pathway by

1. See p. 104.

2. RV. I, clvi, 4.

3. RV. I, clv, etc.

4. RV. VI, xx, 2.

5. RV. VI, lxix, 3.

6. RV. VIII, xii, 27.

7. See Figs. 12, 13, 14, pp. 56, 57, 59.

which all the gods have come into existence¹, and he is asked not to destroy his conception (Mother)¹ by seeking to alter it. But he desires to question and combat this notion, refuses to accept the vertical position of the Golden Egg assigned to him, and seems determined to issue forth from the side obliquely², like Vishnu. In the end, however, at the request of his dying Mother (his idea or conception), he is persuaded to withdraw his word and follow the path assigned to him³. Had he refused to do so, there would have been a confusion of thought between the Indra and Vishnu conception of the creation of the universe; and it was to prevent this that the two were kept distinct and apart.

INDRA AND VAYU. We have observed that both Varuna and Vishnu are associated with the energy of the Heart, expressed by the letter *n* as well as their position in relation to the Golden Egg. But in the case of Vayu the idea of air or breath and, through that, of the Heart, is more clearly expressed. The word commonly used for Vayu in the *Rig Veda* is *Vata*⁴, which may be analysed into V, *a*, ta, and would mean, Air or Breath (V) leading to (*a*) the breast (t). Thus we see that *Vata* or *Vayu* refers to breath associated with the breast or the Heart. Accordingly he is spoken of as born from the breath or *Prana* of the Supreme Purusha⁵, and is said to fill our hearts with health and joy⁶. As representing the energy of the Heart, he is the earliest born⁷, for the Heart is the first in order of creation. For the same reason

1. RV. IV, xviii, 1.

2. RV. IV, xviii, 2.

3. RV. IV, xviii, 3.

4. RV. X, clxxxvi.

5. RV. X, xc, 13.

6. RV. X, clxxxvi, 1.

7. RV. X, clxviii, 3.

he is the Universe's Monarch¹, and has the voice of thunder², for the energy of Heart is electric, and so is thunder; and so is he the germ of the world, the Deities' vital spirit, and though his voice is heard, his shape is ever viewless³; for he is identified with *Prana*, the energy of the Heart, and though we can hear its voice or coming-in and going-out, no one can see its form.

Vayu or *Vata*, being a personification of *Prana* or Heart energy (t), and at the same time associated with *Prakṛiti* (V), is conceived as partly a Purushic and partly a Prakṛitic energy, for such is the character of the energy of the Heart itself⁴; and so it became necessary to distinguish between the two in later sacred works of the Hindus⁵.

Thus we see that *Vayu* and *Indra* are closely connected together, for both refer to the energy of the Heart or *Prana*, and through that to action, whose element is Air⁶ (Breath or *Prana*). The difference between them is that while in the case of *Indra* his association with Heart energy is to be inferred from his description and deeds, in the case of *Vayu* or *Vata* it is direct and defined, and identified with *Prana*. But as *Indra* is a *Buddhi* god, the energy of the Heart is conceived as Purushic in association with him; while in the case of *Vayu* it is left undefined or regarded as Prakṛitic (V). However, as there are several points of agreement between them, they are both spoken of as Soma drinkers, and invoked

1. RV. X, clxviii; 2.

2. RV. X, clxviii, 1.

3. RV. X, clxviii, 4.

4. Compare the idea of the number 13 as representing Heart energy, pp. 199-200.

5. The idea of *Vayu* will be examined at some length again in the course of this Chapter.

6. See p. 152.

together to partake of the juice¹; they are friendly-minded²; a pair, a sovereign pair of heroes³; and are associated with horses and cows⁴. Maruts, who are engendered from the womb of Vayu⁵, are the friends and helpers of Indra⁶ as well as a band of Vishnu⁷; and Maruts, as will be shown in the course of this Chapter, represent the twofold character of Ether, Purushic and Prakritic, or the energy of the three Gunas, Sattva, Rajas and Tamas combined, for that is the meeting place of them all.

INDRA IN POST-VEDIC LITERATURE.

The idea of Indra in post-Vedic literature follows the line of thought in the Vedas. He is the lord of bay steeds⁸, a protector of the cows⁹, and is called a bull¹⁰; he slays Vritra¹¹, wields the thunderbolt¹², drinks Soma¹³, is the deity of sacrifice¹⁴, and performs many mighty deeds¹⁵. Soma is his

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1. RV. I, ii, 1-4.
 2. RV. VII, xci, 5.
 3. RV. VII, xc, 1, 5.
 4. RV. I, cxxxiv, 3, 4.
 5. RV. I, cxxxiv, 4.
 6. RV. I, lii, 9.
 7. RV. VIII, xx, 3.
 8. SBr. II, vi, 1, 38; SBE. Vol. XII, p. 434
 9. SBr. III, iii, 1, 14; SBE. Vol. XXVI, p. 62.
 10. Tait. Up. I, iv, 1; SBE. Vol. XV, p. 47.
 11. SBr. XI, i, 5, 8; SBE. Vol. XLIV, p. 11.
 12. SBr. V, iv, 4, 16; SBE. Vol. XLI, p. 110.
 13. SBr. I, vi, 4, 5; SBE. Vol. XII, p. 176.
 14. SBr. I, iv, 1, 33; SBE. Vol. XII, p. 110. SBr. V, i, 3, 4; SBE. Vol. XLI, p. 13.
 15. SBr. V, iv, 3, 27; SBE. Vol. XLI, p. 105.

faithful companion¹, but unpressed Soma does not give him any delight². He is created out of Prajapati³, is the child of Dyaus⁴, and is born from Yajña and Vak⁵. He is identified with Surya⁶ and Vayu⁷, is a friend of Vishnu⁸, the lord of Maruts⁹, and placed at the head of the Rudras¹⁰. He is like Agni¹¹; many prayers and offerings are made jointly to

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1. SBr. XII, vii, 3, 10; SBE. Vol. XLIV, p. 226.
 2. SBr. IV, vi, 1, 10; SBE. Vol. XXVI, p. 425. Pressed or purified Soma expresses the association of Mind with both Purushic and Prakritic Ether; and refers to sacrifice or creative action. See p. 349, note 3.
 3. SBr. XI, i, 6, 14; SBE. Vol. XLIV, p. 15. Agni, Indra, Soma, and Parameshthin Prajapatya are said to have been created out of Prajapati.
 4. Brih. Up. VI, iv, 22; SBE. Vol. XV, p. 221.
 5. SBr. III, ii, 1, 26-27; SBE. Vol. XXVI, p. 32. Yajna is sacrifice, conceived as creative action; and Vak signifies the association of Prakriti (V) with Purusha (k). Cf. pp. 173, 300, 340, 349.
 6. SBr. I, vi, 4, 18; SBE. Vol. XII, pp. 181-182.
 7. SBr. IV, i, 3, 19; SBE. Vol. XXVI, p. 269.
 8. SBr. III, vii, 1, 17; SBE. Vol. XXVI, p. 171.
 9. SBr. IV, iii, 3, 6; SBE. Vol. XXVI, p. 334.
 10. Chh. Up. III, vii, 1; SBE. Vol. I, p. 41. Eleven Rudras are said to have been created by Prajapati (SBr. VI, i, 2, 7; SBE. Vol. XLI, p. 149), and they are explained as the ten senses with Mind as the eleventh (Brih. Up. III, ix, 4; SBE. Vol. XV, p. 141, note 1). It has been pointed out that Maruts refer to the twofold character of Ether (See p. 355); hence Rudras and Maruts are identified (SBr. XIII, v, 1, 12; SBE. Vol. XLIV p. 382; Maruts are called Rudras).
 11. SBr. VII, ii, 1, 20; SBE. Vol. XLI, p. 325. Agni is Buddhi energy associated with Purushic Ether, while Indra represents the same energy associated with Prakritic Ether; hence the two are like each other, but cannot be identified.

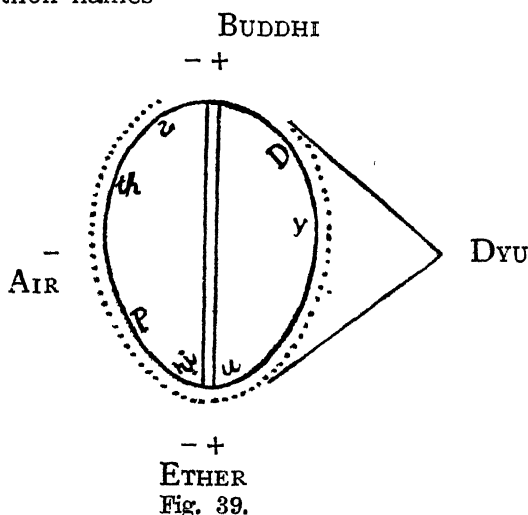
them¹; and they are the two arms of Prajapati², Indra being the left and Agni the right one³. Again, he is conceived as the Self⁴, as self-conscious *Prana* or the energy of the Heart⁵, and to him are said to belong the in-coming and out-going breaths⁶ as well as the vital airs of the centre of the body⁷. Then he is thunder⁸, he is Mind⁹, and the Kshatriya caste is identified with him¹⁰. Arjuna is his mystic name¹¹, and in the story of the *Mahābhārata* he is spoken of as the father of the *Pandava* hero of that name¹².

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1. SBr. I, viii, 3, 2-4; SBE. Vol. XII, p. 237.
 2. SBr. VII, iv, 1, 40; SBE. Vol. XLI, p. 374.
 3. SBr. SBE. Vol. XLIII, Introd. xx. Prajapati literally means lord (pati) of creatures (Prajā), and the latter refer to Ether, for all things are made manifest in that element (See p. 51, note 1). Thus he is the lord of Ether, and so represents Mind energy, and the energy of the Heart, for the two are akin. He is also associated with Buddhi, as the first manifestation of Heart energy; and all the three, Heart, Buddhi, Mind, make themselves manifest in Ether, as has already been explained. All the meanings of Prajapati can be understood in this light. His two arms refer accordingly to the twofold character of Ether, the right to the senses of knowledge or Purushic Ether and the left to the senses of action or Prakritic Ether (See Fig. 20, p. 121); and Agni is related to the former and Indra to the latter. (Cf. p. 330, note 1)
 4. Ait. Ar. Up. II, iv, 3, 10; SBE. Vol. I, p. 242.
 5. Ait. Ar. Up. II, ii, 3, 4; SBE. Vol. I, p. 219.
 6. SBr. III, viii, 3, 37; SBE. Vol. XXVI, p. 210.
 7. SBr. XI, vii, 2, 5; SBE. Vol. XLIV, p. 121.
 8. SBr. XI, vi, 3, 9; SBE. Vol. XLIV, p. 116.
 9. SBr. XII, ix, 1, 13; SBE. Vol. XLIV, p. 263.
 10. SBr. V, i, 5, 3; SBE. Vol. XLI, p. 23. Mind is associated with thunder or electric energy as well as the Kshatriya caste (See p. 286). It has been pointed out that Mind energy is similar to that of the Heart.
 11. SBr. V, iv, 3, 7; SBE. Vol. XLI, p. 90.
 12. From this we shall understand that Arjuna in the *Mahābhārata* represents *Prana* or Heart energy, for the son in sacred literature is often identified with his father.

IV. HEAVEN AND EARTH.

As has been explained, Agni and Indra represent heat or Buddhi in association with Purushic and Prakritic Ether respectively; and this leads to an examination of the twofold character of Ether more closely, in connection with (1) its magnetic energy, and (2) its twin-born senses of knowledge and action. The former is personified in Heaven and Earth or *Dyava-Prithvi*, and the latter in the two Asvins.

FIGURE OF DYU AND PRITHVI. Heaven and Earth are called *Dyu* and *Prithvi* in the Vedas; and they might be represented by the following diagram according to the letters composing their names :-



EXPLANATION. The last *i* of *Prithvi* is merely a sign of the feminine gender, and so has no special value. The most interesting idea in this connection is that the Supreme Purusha, by his mere presence, produces an electro-magnetic current in the Golden Egg, which creates. The universe becomes divided into two halves, Purushic and Prakritic or *Dyu* and *Prithvi*; and it is for this reason that they are conceived as separate and apart.

It will be noticed that the line of *Dyu*'s name extends from the region of Buddhi (*d, y*) to that of Purushic Ether (*u*); while that of *Prithvi* from Prakritic Ether (*ri*) to Water (*v*); and the former is Purushic and the latter Prakritic, being on the right and left side of the Golden Egg. As *Prithvi* is

the name of our planet Earth, we see that it includes (Prakṛitic) Ether and the elements¹.

THEIR CONNECTION WITH ETHER. It has been said that Dyū and Prithvī represent the two halves of the universe, Puruṣhic and Prakṛitic, in connection with Ether; and it has been shown that the latter, in relation to *Go* or Cow, are represented by milk and *ghee*². Accordingly Dyū and Prithvī, who represent this twofold character of Ether, are spoken of as rich in milk, and filled with fatness; they are enclosed in fatness, mingle with fatness, increase fatness, and pour out fatness³.

TWO BOWLS. Heaven and Earth are called two bowls, of noble kind, the two world-halves⁴, which by Varuna's decree, unwasting, rich in germ, stand parted from each other³; and the idea may be illustrated by the following figure:—

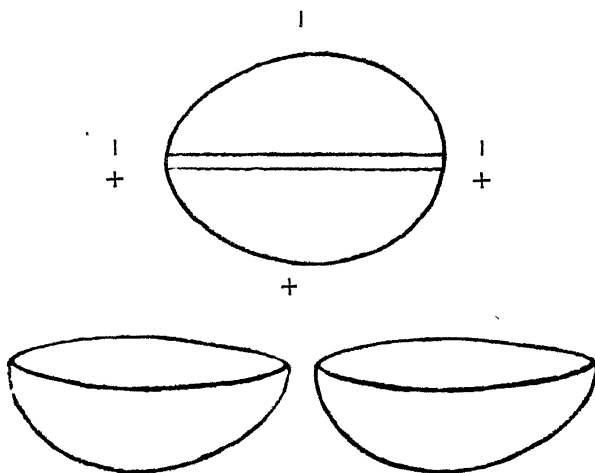


Fig. 40.

1. Cf. p. 50, note 1. The last letter, *v*, of *Prithvī* signifies Water, a symbol of Prakṛiti. Thus *Prithvī* is identified with Prakṛiti.
2. See p. 162, note 1; p. 165.
3. RV. VI, lxx, 1–4. Fatness in the text is *ghee* or clarified butter.
4. RV. I, clx, 1–2. The two world-halves are separate at first, but they can be brought together by means of sacrifice, or creative action (Cf. p. 349, note 3). As the idea of sacrifice is lacking in Heaven and Earth, the two halves continue to stand separate and apart.

PARENTS OF THE WORLD. The whole system of Hindu thought arises out of an examination of Ether; and as Heaven and Earth represent its twofold character, they may be regarded as the parents of all systems of thought; and so are spoken of as the Father and Mother¹, the two parents, born before all others². The double birth of Agni is connected with them³; and Indra is the son of Dyū⁴, and his mother Aditi⁵ is identified with Pṛithvī⁶. Again, as the idea of the other Vedic gods is derived from all that is associated with Ether,—Mind, Buddhi, and the energy of the Heart,—they are said to be the parents of all.

THEIR ORIGIN. But even the Vedas do not claim to know the ultimate. All their systems of thought relate to the union of Purusha and Prakṛiti in the manifestation of life, and no one knows whether Purusha or Prakṛiti is the first and original Cause. Accordingly it is said of Heaven and Earth,

Whether of these is elder, whether later?

How were they born? who knows it, ye sages?

These of themselves support all things existing;
as on a car the Day and Night roll onwards⁷.

DYU AND PRITHVI IN POST-VEDIC LITERATURE.

The idea of Dyū and Pṛithvī in post-Vedic literature agrees with their conception in the Vedas. They are spoken

1. RV. I, clx, 2.

2. RV. VII, liii, 2.

3. See pp. 326–327.

4. RV. IV, xvii, 4.

5. RV. II, xxx, 2, note.

6. RV. I, xxiv, 1, note.

7. RV. I, clxxxv, 1.

of as the parents of Agni¹ and Indra², and Dyū is a Vasu³; and this is repeated in the story of the *Mahābhārata*, where he is born as Bhīshma, the last surviving son of Gangā and Santanu⁴.

V. TWO ASVINS.

We may now pass on to consider the idea of the two Asvins, who represent the twin senses of knowledge and action, associated with the Purushic and Prakritic character of Ether.

MEANING OF ASVINS. The literal meaning of the word Asvin is, Possessed (in) of a horse (asva); and, as we have

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1. SBr. VI, vii, 2, 2-3; SBE. Vol. XLI, p. 272-273.
 2. Brih. UP. VI, iv, 22; SBE. Vol. XV, p. 221.
 3. Brih. UP. III, ix, 3; SBE. Vol. XV, p. 140.
 4. Bhīshma is Dyū, the last of the eight Vasus, born as the sons of Gangā and Santanu, and contains the energy of all of them. From this we shall understand how the idea of Bhīshma or Dyū, who, by his mere proximity to Prakriti, produces in the latter an electro-magnetic current of life which creates, contains the essence of all the eight systems of thought associated with the manifestation of life; and so in the story of the *Mahābhārata* Bhīshma remains unmarried, but near the Kauravas, who are to be referred to Prakriti and her systems of thought. It is only the ninth system, where Purusha lies within the Heart of Prakriti, that contains an idea superior to Bhīshma's; and as he represents Buddhi (d, y) in association with the senses of knowledge (u), he cannot be killed or assigned to Prakriti except by Heart energy conceived as Purushic, for that alone is superior to him. Accordingly he can be killed only by a person who, born as a female, can be shown to be a male; that is, when it can be proved that the energy of the Heart, usually understood to be Prakritic in the light of the *Sāṅkhya* system of thought, is really Purushic. This is done through *Sikhandin*, who born as a female, was changed into a male by a Yaksha. This will be explained in detail in due course.

explained, the Horse in sacred literature is conceived as a symbol of the senses. Accordingly the Asvins, the twin Horsemen, represent the twin senses of knowledge and action.

According to our letter analysis, the word Asva may be resolved into Ā, s, va, and would mean, A personification (a) of the number five conceived as Purushic (s)¹ and Prakṛitic (va, water or Prakṛiti); and as the number five refers to Ether and the senses, Asva or Horse literally signifies the same.

NASATYA AND DASRA. The two Asvins are often called Nasatyas² and Dasras³; sometimes one of them is called Nasatya and the other Dasra⁴. The word Nasatya may be resolved into Na, a, satya; and would mean, A personification (a) of Purushic Ether (na) as a deity of Buddhi (satya); while Dasra may be analysed into Da, s, ra, meaning, He who (s) gives (da) Prakṛitic Ether (ra, speed, associated with Prakṛitic Ether); and the letter s further refers to the energy of the Heart. Thus we see that the literal meaning of Nasatya and Dasra agrees with the idea of Asvins as representing Purushic and Prakṛitic Ether in the light of the senses of knowledge and action.

TWIN-BORN. The Asvins are said to be twins, and so are the senses of knowledge and action which they represent.

SONS OF DY AUS. As the Asvins refer to the senses of knowledge and action, born of the twofold character of Ether, and the latter is personified in Heaven and Earth or Dyū and Prithvī, they are said to be the sons of Dy aus⁵,

1. The letter s, occupying place No. 5 in the region of Buddhi (a Purushic energy) in our diagram of the alphabet, represents Purushic Ether. Similarly the letter p generally represents Prakṛitic Ether Cf. pp. 257, 284).

2. RV. I, iii, 3.

3. RV. I, cxvi, 10.

4. Monier William's Dictionary, p. 538.

5. RV. X, lxi, 4.

for the son in sacred literature is often identified with the father¹.

DIFFERENCE BETWEEN ASVINS AND DYU AND PRITHVI. It has been observed that Dyū and Prithvī or Heaven and Earth refer to the twofold character of Ether, while the Asvins represent the senses of knowledge and action, associated with it. In this connection we have already referred to the idea of Heaven and Earth as dividing the universe into two separate halves, and have pointed out that they can be joined together only by means of action conceived as sacrifice; thus transforming action, usually regarded as Prakṛitic, into Purushic and creative. Thus, in the light of the Prakṛitic conception of the universe or by Varuna's decree, Heaven and Earth or the two world-halves stand parted from each other²; but the Asvins, while dividing them into two³, are instrumental in bringing them together again⁴.

ASVINS AND FEET AND HANDS. As the Asvins refer to the twofold character of Ether, with its senses of knowledge and action, and the latter are associated with feet as the

1. See p. 214, note 3. It may be of interest to note that 33 gods are referred to in the Vedas (RV. I, xxxiv, 11) and these are explained as consisting of 8 Vasus, 11 Rudras, 12 Adityas, and 2 Heaven and Earth (SBr. IV, v, 7, 2; SBE. Vol. XXVI, p. 411). The last two are sometimes replaced by the two Asvins, being identified with them (SBr. IV, i, 5, 16; SBE. Vol. XXVI, p. 276).

2. See p. 351, notes 1 and 2.

3. RV. X, xxiv, 4.

4. RV. X, xxiv, 5. As the senses of action are twin with those of knowledge in the idea of the two Asvins, and actions in the light of the senses of knowledge are conceived as creative or Purushic or as sacrifice, the two halves, at first separate, are linked together again.

instruments of motion and hands as the instruments of action¹, they are said to have nimble hands², and come like two hands most helpful to the body, guide us like two feet to what is precious³, and like two hands give us increasing vigour⁴. They give the boon of a son by name Hiraṇya-hasta (Gold-handed)⁵, and grant to Viśpalā a leg of iron⁶.

Reference has already been made to their association with horses and cows⁷, and these have been explained as signifying action and motion respectively, represented by hands and feet. They are also called wonder-workers⁸, of wondrous deeds⁹, and assist Indra in his task¹⁰; and the explanation is obvious.

ASVINS AND RUDRAS. The Asvins are called Rudras¹¹. Now a distinction is always made between Rudras (plural) and

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1. Feet are related to Ether and hands to Air as senses of action (See p. 70). But as Ether has a twofold character, feet are referred to Purushic and hands to Prakritic Ether. This indicates further the connection of (Prakritic) Ether with Air (See p. 152). In the story of the Mahābhārata Nakula and Sahadeva are the twin sons of the Asvins; and they represent arms and legs (or hands and feet) respectively; and both of them are associated with Ether. Cf. p. 325, note 4.
 2. RV. I, iii, 1.
 3. RV. II, xxxix, 5.
 4. RV. II, xxxix, 7.
 5. RV. I, cxvi, 13.
 6. RV. I, cxvi, 15.
 7. RV. II, xli, 7.
 8. RV. I, iii, 3.
 9. RV. I, xxx, 17.
 10. RV. X, cxxxi, 4.
 11. RV. I, clviii, 1.

the god Rudra (singular), whose followers they are; and we have pointed out that there are eleven Rudras, who represent the ten senses, with Mind as the eleventh¹. Accordingly the god Rudra, and this will be explained in the course of this Chapter, represents Mind energy, and the remaining ten Rudras the senses of knowledge and action. Hence the Asvins, who represent the same, are identified with Rudras.

ASVINS AND SOMA JUICE. The Asvins are Soma drinkers and the juice is said to delight all the principal gods of the Vedas. But, as has been explained, Soma represents Mind energy in connection with the senses of knowledge; and as the Asvins symbolise the senses of knowledge and action, which at first sight appear to be inferior to the Mind, a doubt is expressed whether they are worthy of being invited to partake of the divine juice². But actions conceived as sacrifice, can transform a Prakṛitic into a Purushic energy; and the conception of the energy of the Heart is similar too³. As the Asvins are associated with this idea, and unite the two world-halves through sacrifice⁴, they are related to the energy of the Heart, and Buddhi its first manifest form; and we see a reference to these in the names Dasra (where the letter s represents Heart energy), and Nāsatya (where satya refers to Buddhi). Thus the gods agree to invite them to the sacrifice⁵; it is for them that the sweetest Soma has been shed⁶—the Soma pressed with stones⁷; and they are the very store of the Soma juice itself⁸.

WEDDING OF SURYA. One of the most fascinating Vedic stories refers to the bridal of *Surya* or *Sarasvatī*⁹, for the two

1. Brih. Up. III, ix, 4, note 1; SBE. Vol. XV, p. 141. Cf. BhG. XIII, 5. See p. 363, note 1.

2. SBr. IV, i, 5, 13-14; SBE. Vol. XXVI, p. 275.

3. See p. 354, note 4.

4. See p. 363, note 4.

5. SBr. IV, i, 5, 15; SBE. Vol. XXVI, p. 276.

6. RV. I, xlvii, 1.

7. RV. VIII, xxii, 8. Pressed or purified Soma is associated with the union of the senses of knowledge with those of action (Cf. p. 366, note 3).

8. WYV, XIX, 18.

9. RV. X, lxxxv.

are identified¹, with the Asvins. *Surya*, the daughter of the Sun, dressed in her lovely robes, went with her treasury of Heaven and Earth, to Soma her lord, to whom she was plighted; and the bridesmen were the Asvin pair. But suddenly the bridesmen became the wooers; the gods agreed to the change, and *Surya* became the wife of the Asvins; and of their union was *Pushan* born².

As has been pointed out, *Surya* or *Sarasvatī* represents *Prakṛiti* as energy of the Heart; but is this energy Purushic or *Prakṛitic* or both? Soma represents Mind energy in association with the senses of knowledge; and as the Mind is akin to the Heart, he implies that the Heart is Purushic in character, for so are the senses of knowledge, related to Purushic Ether. For the time being *Sarasvatī*, the *Prakṛitic* energy of the Heart, is satisfied that Soma, representing the Heart as Purushic, would be her proper lord. But she possesses the treasury of both Heaven and Earth, that is, the energy of both *Purusha* and *Prakṛiti*; and so represents Heart energy as both Purushic and *Prakṛitic*; and comes to the conclusion that Soma, who stands for Heart energy as purely Purushic, would not satisfy her, for she cannot agree that it is Purushic alone and not *Prakṛitic*; and she wants to know if any one, holding the Heart to be both Purushic and *Prakṛitic*, can yet show how the *Prakṛitic* aspect of it can be transformed into Purushic. This, as has been explained, can be done through action performed as sacrifice, linking together the senses of action with those of knowledge, the *Prakṛitic* aspect of Ether with its Purushic counterpart. As the two Asvins are associated with this conception, she prefers them to Soma in the end, and the gods are satisfied, and the idea bears fruit³.

1. WYV. XIX, 94.

2. RV. X, lxxv.

3. Soma as originally conceived or in its unpurified state, is associated with the senses of knowledge only; but when it is purified, the senses of knowledge are linked up with those of action. This will be explained more fully when we examine the idea of Soma in detail. But as Soma in its original or unpurified state cannot satisfy *Surya*, she prefers the two Asvins, who represent the twin-senses of knowledge and action and imply the closest union of the two, indicating the idea of sacrifice, which transforms *Prakṛitic* into Purushic action, as inherent in them.

VRITRA SLAYERS. *Vritra* represents *Prakṛiti* exclusive of *Purusha*, and the universe as devoid of motion or speed; and as the *Asvins* represent the senses of knowledge and action, related respectively to motion and speed, they slay *Vritra*¹, the Dragon, and show what he really is.

ASVINS AND THE SEA. The *Asvins* are associated with the Sea in a number of Vedic hymns; and as the Sea or Water symbolises *Prakṛiti*, and the twins represent the two-fold character of Ether, often identified with *Prakṛiti*, they are called sons of the Sea²; and they unclothe the waters of the sky³; and their chariot travels in the Sea⁴.

THE CHARIOT OF ASVINS. Some of the most obscure verses in the Vedas relate to the description of the chariot-wheels of the *Asvins*. It is said, "One of your chariot-wheels is moving swiftly round, one speeds for you its onward course⁵;" and again, "Another beauteous wheel have ye fixed there to decorate your car; with others through the realms ye roam⁶;" and the commentator remarks that the movements of the wheels are not very intelligibly described⁷. Obviously, if one wheel is moving round and the other speeding onward, the two cannot belong to the same chariot; and again, if one is fixed and with the others they roam, the movements cannot be understood. But, as we shall find, the description refers to the character of motion in *Purushic* and *Prakṛitic* Ether; and we have observed that the one is elliptical and the other characterised by speed; and as the *Asvins* represent the two in the light of the senses of knowledge and action, one of the wheels of their chariot has an elliptical motion or is moving swiftly round and round,

1. RV. VIII, viii, 9.

2. RV. I, xli, 2.

3. RV. VIII, v, 21.

4. RV. I, xxx, 18.

5. RV. VIII, xxii, 4.

6. RV. V, lxxiii, 3.

7. RV. VIII, xxii, 4, note.

while the other is characterised by speed and moves them onward in their course¹.

ASVINS AND THE EYES. This description of the chariot-wheels of the Asvins corresponds also to the form of the eye of the viviparous, to which reference has already been made. It is an ellipse and a circle, the former characterised by motion without relative change of place, and the latter by speed, like motion by means of a circular wheel². As a defect in the eye affects its shape in one way or another, and the Asvins represent this form to perfection, they are called healers of the blind³, and givers of eyes⁴.

ASVINS AS PHYSICIANS. The Asvins are also spoken of as physicians⁴. In this connection we have already referred to the healing properties of Ether, and shown that there are two causes of disease, (1) when there is a disturbance in the current of life in Ether, and (2) germs⁵. The association of Asvins with Ether has already been explained; and it has been shown that all germs perish in Purushic Ether⁶. Hence they are physicians bringing health⁷; leeches with medicines to heal⁸; and healers of the blind, the thin, the feeble, and the man with broken bones⁹.

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1. As has been pointed out, Purushic Ether is characterised by elliptical motion, and Prakritic Ether by one corresponding to a circle, a wave, or a straight line. (See p. 150). The former is fixed and the remaining three make for speed.
 2. See Fig. 33, p. 324.
 3. RV. X, xxxix, 3.
 4. RV. I, cxvi, 16.
 5. See pp. 158, 164–165.
 6. See p. 142.
 7. RV. X, xxxix, 5.
 8. RV. I, clvii, 6.
 9. RV. X, xxxix, 3.

ASVINS AS MAGICIANS. The Asvins are spoken of as Magicians¹, famed for their magic arts, and lords of magic power². The Sanskrit word for magic in the text is *Maya*, which, as has been explained³, is not magic or illusion, but creative energy, sometimes associated with Purusha and sometimes with Prakṛiti; and according to the Sāṅkhya system, based on Ether for the supreme creative energy of life, *Maya* is related to Prakṛiti, and so to Ether, for the two are often identified. As the Asvins represent this element, they are spoken of as possessed of *Maya* and all that it implies.

ASVINS AND THE NUMBER THREE. The number three is specially associated with the Asvins⁴. Three are the fellies in their car; thrice they sprinkle the sacrifice with meath; thrice they vouchsafe us store of food and plenteous strength; thrice they come to our homes; thrice grant us heavenly medicines; thrice are they worshipped; and thrice they travel round the world⁴.

The reference to the number three is repeated in several places in the Vedas, specially in connection with the three steps of Vishnu⁵; and it has been pointed out that this number stands for Ether and the three Guṇas⁶; hence its association with the Asvins.

ASVINS IN POST-VEDIC LITERATURE. It will be found that the idea of Asvins in post-Vedic literature corresponds to their Vedic conception. They are spoken of as Heaven and

1. RV. VI, lxiii, 5.

2. RV. X, xxiv, 4.

3. See pp. 85-91.

4. RV. I, xxxiv.

5. RV. I, cliv, 2.

6. See p. 197.

Earth¹; divine physicians²; helpers of Indra³, and perform wonderful deeds⁴. Prajapati produces creatures by union with them⁵; and they fit Dadhyañch with a horse's head⁶. They are eyesight⁷; they are ears⁸; and Soma offering is made to them⁹.

The Asvins are referred to in the story of the Mahabharata as the fathers of the twins, Nakula and Sahadeva; and these, as will be explained in due course, represent Arms and Legs respectively; and we have seen that the former are the instruments of action and the latter of motion, related to the Prakritic and Purushic aspects of Ether, represented by the Asvins in the light of the senses of knowledge and action.

In this connection it might be of interest to note that the Lord Buddha is also associated with the Asvins, and mistaken for one of them¹⁰. We have already pointed out that the religion connected with the name of Buddha follows the Sāṅkhya system of thought, which is based on Ether as the supreme creative energy of life¹¹; and the Asvins represent the twofold character of Ether, Purushic and Prakritic; hence their association with Buddha. Further, as Buddhism does

1. SBr. IV, i, 5, 16; SBE. Vol. XXVI, p. 276.
2. SBr. XII, vii, 1, 11; SBE. Vol. XLIV, p. 216.
3. SBr. V, v, 4, 11-12; SBE. Vol. XLI, p. 131.
4. SBr. VII, ii, 3, 8; SBE. Vol. XLI, p. 334.
5. SBr. VIII, ii, 2, 8; SBE. Vol. XLIII, p. 33. Prajapati is associated with Ether, as has already been explained.
6. SBr. XIV, i, 1, 23; SBE. Vol. XLIV, p. 445. The Horse is associated with Ether and the senses.
7. SBr. XII, vii, 2, 4; SBE. Vol. XLIV, p. 217.
8. SBr. XII, ix, 1, 13; SBE. Vol. XLIV, p. 263. Ears are referred to Ether.
9. SBr. IV, i, 5, 13-16; SBE. Vol. XXVI, pp. 275-277.
10. Buddhacharita; SBE. Vol. XLIX, p. 71.
11. See p. 88, note 4; pp. 95-96.

not explicitly deny the existence of the Supreme Purusha, it is to be referred to that aspect of the *Sāṅkhya* system which is related to Purushic and not Prakritic Ether¹; and so Buddha should be associated with *Nṛsatya* rather than *Dasra*².

VI. SOMA.

FROM ETHER TO MIND. We have considered the two aspects of Ether from two points of view in Heaven and Earth and the two *Asvins*, and may now pass on to an examination of the Mind from which Ether is born. In this connection we have already observed that the problem of the Mind, like that of *Buddhi* and Ether, may be considered from three points of view, in relation to (1) *Buddhi*, (2) Mind itself, and (3) Ether³. Of these the first is treated in connection with *Agni*⁴ and *Indra*⁵, who are *Buddhi* gods associated with Ether; and Mind, represented by the letter *i* in each, is situated between *Buddhi* and Ether; the second, as already explained, is impossible⁶; and the third may be examined in connection with the twofold character of Ether, Purushic or relating to the senses of knowledge, and Prakritic or relating to those of action. Of these, as we shall presently see, the former is personified in *Soma*, and the latter in *Rudra*.

1. See p. 97, notes 1-3.

2. Buddha is also called *Gotama* (or *Gautama*, meaning, Of *Gotama*) which means, the best *Go* (*tama* being a sign of the superlative degree); and we have shown that *Go* or the Cow personifies Purushic Ether or the senses of knowledge (See p. 325). This agrees further with the idea that Buddha is associated with one aspect of the *Sāṅkhya* system.

3. See p. 83.

4. See *Agni* and *Soma*, p. 328.

5. See *Indra* and *Soma* and *Thunder*, pp. 340, 349.

6. See p. 309-310. The pure electric current, the energy of the Mind, is unknown on earth; it is always electro-magnetic.

FIGURE OF SOMA: REGENT OF THE NORTH. It is said in the Vedas that Soma is the regent of the north¹; and, as a region refers to Ether, the idea of Soma may be illustrated by the following figure of the Golden Egg with its point turned to the north :-

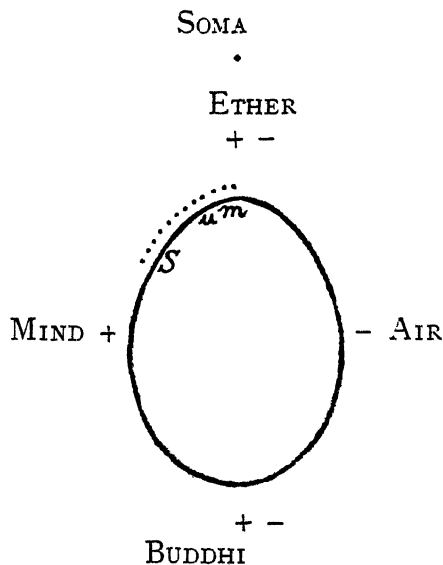


Fig. 41.

SIGNIFICANCE OF THE FIGURE. It will be noticed that Soma is placed to the north of the pointed side of the Egg, or Ether, and so represents the Mind; and that is the only place that can be assigned to him. As Purusha lies either to the north or the right side of Prakṛiti, his only other place could be on the right side of the region of Air, when he himself would represent Ether, one degree higher than the energy facing him; and this, as has already been shown, is impossible²; further, the current of life is Prakṛitic or negative in that direction, and that is incompatible with the conception of a Purushic energy.

MEANING OF SOMA. From the line of Soma's name we notice that it extends from the region of the Mind (S, No. 13)

1. AV. XII, iii, 58: WYV. XV, 13.

2. See p. 77.

to that of Purushic Ether (u and m), and implies the association of the two. Further, we have observed that the Mind is akin to the Heart¹, and this is signified by the letter S, which is assigned to the region of the Mind, and as No. 13 in our diagram, refers also to the Heart². Thus Soma represents Mind energy in association with the senses of knowledge or Purushic Ether; and the Mind is akin to the Heart. The same idea can be derived from a letter-analysis of Soma into S, a, u, ma (a and u make o according to the rules of Sanskrit grammar), meaning, A personification (a) of Mind energy (S, akin to the Heart) in association with Purushic Ether (u and m); or Soma may be resolved into Sa, u, ma, meaning, He who (Sa) represents Mind (ma) in relation to Purushic Ether or the senses of knowledge (u); and the idea is the same in both cases.

DEFECT IN THE SOMA IDEA. There are two defects in the Soma idea. We see that the line of his name is Purushic; but the central current of life is electric or super-electric, and flows in the direction of the hands of the clock³; and as Soma is placed to the north of the Golden Egg, we notice from the figure that, even if we allow his energy to be Purushic at the commencement, it is immediately transformed into Prakṛitic; and this militates against the idea of a Purushic god; for both on the right side and the north the energy of the Golden Egg should be Purushic or positive. Secondly, he represents Mind energy in association with Purushic Ether or the senses of knowledge, and there is no direct reference to the senses of action, usually represented by the letter r, in his name. The first defect is irremediable, as it relates to a law of Nature and the character and direction of the flow of electric energy; but the second can be removed by associating Purushic with Prakṛitic Ether, for the two are inseparable;

1. See pp. 42-43.

2. See p. 233.

3. See p. 38, note 2. The electric current flows in the direction of the hands of the clock.

and this, as we shall see, is done through Soma's purification¹.

SOMA IN THE VEDAS.

HEART ENERGY. We have observed that Soma represents Mind energy associated with Purushic Ether or the senses of knowledge; but the Mind is akin to the Heart, and Purushic Ether cannot be separated from Prakritic. We should, therefore, expect to get an indication of both these ideas in Soma. Accordingly we are told that he rests in Indra's heart², and generates the Sun³, the first manifest form of Heart energy, as already explained.

MIND ENERGY. Soma or Indu⁴ is identified with the Moon, which personifies the Mind; and so he is spoken of as knower and sovran of the Mind⁵, and grasps all things with the mind⁶. As lightning is the energy of the Mind⁷, he flows

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1. The second defect is removed in the Rudra idea, in which also the first remains. *Ravana*, as we have seen, represents Mind energy in association with the ten senses of knowledge and action (p. 334, notes 1 and 2); hence *Ravana* may be identified with Rudra; and the two names are usually derived from the same root, *ru*, to weep or cry, for the senses are regarded as making us do so (*Bṛih. Up.* III, ix, 4; *SBE.* Vol. XV, p. 141). But the first defect, *viz.* that the current on the right side is negative and not positive, remains, for the figure of *Lanka* or Ceylon, the kingdom of *Ravana* (See Fig. 35, p. 332) is identical with that of Soma as well as Rudra.
 2. *RV.* IX, lxxxiv, 4.
 3. *RV.* IX, cx, 3.
 4. *RV.* IX, ii, 10.
 5. *RV.* IX, xi, 8. The translation is, 'Heart-knower, sovran of the heart;' but the word in the text is *manas*, which means Mind.
 6. *RV.* IX, xx, 3.
 7. See p. 42, note 3.

with lightning's flash¹, and is Indra's thunderbolt². Again, as Mind presides over Speech³, he is said to be the lord⁴ and mover of *Vāk* or Speech⁵.

A DIVINE JUICE. Soma is conceived as a divine juice, as wine *par excellence*, which the gods are ever anxious to drink; and Āgni, Indra, the two Asvins, Vāyu, Varuna, and Vishnu, and a host of gods and goddesses, together with Sarasvatī, Bharatī, and Idā, share in its sacrifice and partake of the draught⁶. As Soma represents Mind energy in association with the senses of knowledge, we can easily understand the character of its juice, spoken of as the nectar of immortality⁷; and as the gods themselves represent the energies associated with Soma, they love to partake of the *amṛita* or the divine draught.

BIRTH OF SOMA. Soma is said to be the child of Pajra, and Parjanya is the father of the Mighty Bird (Soma)⁸. Parjanya is usually understood to mean a cloud or rain, and is personified as a god of rain; it is also identified with Indra, and is the name of Prajapati⁹. We have pointed out that Indra is a Buddhi god, associated with the Heart, Mind and Prakṛitic Ether; and as Prajapati represents the same

1. RV. IX, lxxxiv, 3.

2. RV. IX, lxxii, 7; lxxvii, 1.

3. See p. 348, note 1.

4. RV. IX, ci, 5.

5. RV. IX, xxxv, 5.

6. Soma as wine implies that latter is characterised by electric energy.
See p. 163.

7. SBr. IX, iv, 4, 8; SBE. Vol. XLIII, p. 251-252.

8. RV. IX, lxxxii, 3-4. The meaning of Pajra has never been satisfactorily explained.

9. Monier William's Dictionary, p. 606.

energies¹, he is identified with Indra. Thus Soma, as Mind energy, is said to be born of the Heart and the Mind (Parjanya), and the idea of Pajra is the same; for the word may be analysed into Pa, j, ra, meaning, Giving (ra) air or breath (pa) in association with the Heart (j, 8th. consonant)². Soma is also spoken of as born of Sindhu³, (S, i, n, dh,u) which means, Heart energy (S), and Mind (i and dh), related to Purushic Ether (n and u). Thus we see that Mind energy (Soma) is said to be born of Heart energy or Mind itself, and associated with Purushic Ether or the senses of knowledge; and this agrees with the whole idea as already explained.

SOMA AND THE FALCON. Soma is said to have been brought down to the earth by the Falcon⁴, and he is often identified with the bird himself⁵. The words for a falcon used in the text are Syena and Suparna; and of these the former, analysed into S, ya, i, na (ya and i make ye according to the rules of Sanskrit grammar), means, He who (ya) represents the Mind (i) in association with Purushic Ether (s and na)⁶; and the latter, Su, pa, r, na, means, Born of (su) Heart energy (na), related to breath (p) and Prakritic Ether (r). Thus we see that Soma is Mind energy brought down to Purushic Ether (Syena), and is born of the Heart or the Mind and associated with breath and Prakritic Ether (Suparna).

1. See p. 330, note 1.

2. See p. 218.

3. RV. IX, lxi, 7. Sindhu means ocean or water in general, which signifies Prakriti. It is also a name of Vishnu, who represents Heart-energy (Cf. pp. 351-352). As Sindhu refers to Heart-energy (Prakriti) as Purushic, it belongs both to the masculine and feminine gender (See Monier William's Dictionary, p. 1217).

4. RV. IX, lxxxvii, 6.

5. RV. IX, lxxvii, 14.

6. The letter s, consonant number 5, assigned to the region of Buddhi, represents Purushic Ether (See p. 362, note 1), while n is assigned to Purushic Ether.

SOMA DWELLS IN THE WOODS. Soma is said to dwell in the woods¹; and the word in the text is Vana, which when analysed into Va, na, means, Prakṛiti (Va, water) in relation to Purushic Ether (na). We have seen that Soma is Mind energy associated with Purushic Ether; and it is easy to establish the connection of Mind with Prakṛiti either through breath, which the letter v signifies, or Prakṛitic Ether, also associated with that letter as signifying the name of Rāhu².

SOMA AND THE MOUNTAINS. Soma is said to haunt the mountains³ and to have made in them his home⁴. The word in the text for mountain is Giri, which, is a variant of Gir⁵, analysed into G, i, r, and meaning, Mind energy (i) related to Purushic (g) and Prakṛitic Ether (r); and we shall see that the idea of Soma, when purified, is the same.

PURIFICATION OF SOMA. We have referred to the purification of Soma as signifying his association with Prakṛitic Ether and the senses of action, thus removing the defect in the conception of Mind associated with the senses of knowledge only. In this connection we might remember that the idea of sacrifice is similar too, implying the association of the senses of action with those of knowledge, thus transforming what is Prakṛitic into Purushic or creative⁶. We shall see how far this is borne out by the context.

Soma is purified by means of hands⁷, stones⁸, or by passing it through a purifying sieve⁹, or the fleece of the

1. RV. IX, lvii, 3. This, as will be explained in due course, is the significance of the Vana Parva of the Mahābhārata.

2. See p. 231.

3. RV. IX, lxxxv, 10.

4. RV. IX, lxxxii, 3.

5. Monier William's Dictionary, p. 355.

6. See p. 349, note 3.

7. RV. IX, xx, 6; lxv, 6.

8. RV. IX, xxiv, 5.

9. RV. IX, xii, 5.

sheep¹. He is pressed in a mortar², and urged to the fleece with stones³. Then he who is red⁴, is driven to the waters and becomes tawny-hued⁵, is established by five kindred companies⁶, directed by ten sisters⁷, welcomed by ten dames⁸, and decked forth by ten swift fingers⁹. When purified within the jars, the red and tawny-hued is clothed with a robe of water¹⁰.

HANDS. The idea of the purification of Soma is that the senses of action are associated with those of knowledge and the Mind; and as Hands are the instruments of action, Soma is said to be purified by them¹¹.

STONES. The idea of Stone is similar; and the word used in the text is *Adri*, which when analysed (A, d, r, i), means,

1. RV. IX, xxxvi, 4.

2. RV. IX, xlv, 3.

3. RV. IX, 1, 3.

4. RV. IX, xlv, 3.

5. RV. IX, xxx, 5.

6. RV. IX, xiv, 2.

7. RV. IX, xxviii, 4.

8. RV. IX, lvi, 3.

9. RV. IX, viii, 4.

10. RV. IX, cvii, 4.

11. It has been pointed out that Hands, as personified by Nakula in the story of the Mahabharata, relate to Prakritic Ether and the senses of action. See p. 325, note 4.

A personification (A) of one who gives (d) Prakṛitic Ether (r) in relation to the Mind (i)¹.

PURIFYING SIEVE. Soma is passed through a purifying sieve, called Pavitra, to be cleansed; but the word Pavitra also means *Ghee* or clarified butter and water²; and the former, called Ghṛita in Sanskrit, with all its component letters Gh, ri, ta, assigned to the region of Prakṛitic Ether, refers to that aspect of the element³; and so does water, symbolic of Prakṛiti, and identified with Prakṛitic Ether⁴.

Again, according to our letter-analysis, Pavitra may be resolved into Pa, v, i, t, ra, and would mean, Mind energy (i) in relation to Prakṛiti (v) conceived as breath (Pa) and associated with Prakṛitic Ether (t and r). We have seen that Prakṛiti in connection with breath refers to Heart energy; and the idea of purification would appear to be that the energy of the Heart or the Mind should be associated with the senses of action; and this agrees with what has already been observed.

1. The word Adri occurs in *Mādrī*, the mother of the twins, Nakula and Sahadeva, in the story of the *Mahābhārata*, who, as has been pointed out, represent arms and legs respectively, to be referred to the twofold character of Ether. *Mādrī*, (Ma, adri, i.), therefore, represents Purushic (Ma) and Prakṛitic Ether (adri) conceived as an instrument of creation (*i* is a sign of the feminine gender, a woman being regarded as an instrument of creation); and as she expresses the union of the two, she has the twins for her children. We have shown that Kuntī represents Prakṛitic Ether and the elements, identified with *Prithvī* or our planet Earth (See p. 253); and now we see that *Mādrī* represents the union of the twofold character of Ether, Purushic and Prakṛitic; accordingly she may be regarded as a higher energy than Kuntī; and so she says, "I am by birth superior to Kuntī." (*MBh. Adi P. cxxiv, 2*).

2. Monier William's Dictionary, p. 611.

3. Cf. p. 162, note 1; p. 165.

4. See p. 206, note 1.

FLEECE OF THE SHEEP. Soma is passed through the fleece of the sheep to be purified. The word in the text for fleece is *Var* or *Vara*, and for sheep *Avyaya*; and of these the former also means Water¹, expressive of Prakṛiti, and the latter, imperishable or undecaying². Hence the expression, *Vare avyaye*, usually understood to mean "in the fleece of the sheep," really signifies "in the imperishable water," referring obviously to Prakṛiti or Prakṛitic Ether, for the two are often identified. Thus Soma is said to be pressed in a mortar (*Chamu*, *Cha*, *m*, *u*), which signifies the union of Mind energy (*Ch*) with Purushic Ether (*m* and *u*), and urged to the fleece (imperishable Prakṛiti) with the stones (Prakṛitic Ether); and we see that the idea is perfectly clear and logical.

SOMA IN THE JARS. Soma is said to be purified in the jars³; and the word for jar in the text is *Kalasa* (*Ka*, *la*, *sa*), which means the first energy of life (*Ka*, Heart or Mind) in association with Purushic (*sa*) and Prakṛitic Ether (*la*)⁴. He is said to be clothed with a robe of milk⁵, and when cleansed, flows in a watery robe⁶. As milk refers to Purushic Ether and water to Prakṛiti or Prakṛitic Ether, the idea of purification is the same as already explained, *viz.*, the association of Purushic with Prakṛitic Ether, or the senses of knowledge with the senses of action.

TEN SISTERS AND FIVE KINDRED COMPANIES. We are told that ten sister maids of slender form seize Soma in the

1. Apte's Dictionary, p. 844.

2. Monier William's Dictionary, p. 111.

3. RV. IX, viii, 6.

4. The letter *s* represents Purushic Ether (See p. 362, note 1), and the letter *l* is assigned to Prakṛitic Ether (See p. 231).

5. RV. IX, viii, 5.

6. RV. IX, cvii, 4.

press and hold him firmly¹; that ten swift fingers deck him forth², and five kindred companies establish him, the powerful³. In this connection we have already pointed out that the number five refers to Ether, and ten to the senses of knowledge and action; and the idea of five kindred companies, as referring to the twofold character of Ether is significant.

HORSES AND COWS: MILK AND CURD: RED AND TAWNY COLOUR. The same idea is expressed in terms of cows and horses; milk and water, milk and curd, or milk and clarified butter or *Ghee*; and red and tawny colour; and we have already shown that the cow refers to Purushic and the horse to Prakritic Ether⁴; and the same distinction is made between milk and water, milk and curd or milk and clarified butter⁵, and red and bay or tawny colour⁶. Accordingly Soma is said to be a bull⁷, a tawny steer⁸, a tawny courser⁹, and a vigorous steed¹⁰; he stays amid kine¹¹; wins¹², and brings weal to both horses and cows¹³; and makes

1. RV. IX, i, 7.

2. RV. IX, viii, 4.

3. RV. IX, xiv, 2.

4. See p. 325.

5. See p. 162, note 1; p. 165.

6. See pp. 316, 342.

7. RV. IX, xv, 4.

8. RV. IX, xix, 3.

9. RV. IX, lxii, 13.

10. RV. IX, xv, 5.

11. RV. XI, xvi, 6.

12. RV. IX, ii, 10.

13. RV. IX, xi, 3.

a gift of both¹. Again, he is robed in milk²; and, when purified, flows in a watery robe³, and dives into water⁴; he is decked with milk and water⁵, is purified by water and blent with milk⁶, is a winner of the floods⁷, and a swayer of the sea⁸. Then he is blent with curd and purified⁹, and pours out both milk and clarified butter or *Ghee*¹⁰.

ANOTHER ASPECT OF PURIFICATION. The idea of Soma's purification may be examined also from another point of view. We have observed that the ideas of Science have been generalised by the ancients into great systems of thought; and if Soma represents Mind or electric energy, it should be possible to examine the idea of his purification in terms of electric energy as we understand it today. We have observed that purification means the association of Prakritic or the negative aspect of Ether with the Purushic or positive, in connection with Mind energy; and in terms of electric energy this means that an electric current is incomplete or unpurified if it is not electro-magnetic or associated with Ether, or without a positive and a negative aspect, or south-seeking and north-seeking magnetic poles.

Further, we notice that this purification is effected, when Soma sports on the ox's hide¹¹, and flows through the sheep's

1. RV. IX, ix, 9.
2. RV. IX, lxxxvi, 27.
3. RV. IX, cvii, 4.
4. RV. IX, iii, 6.
5. RV. IX, lxviii, 9.
6. RV. IX, cix, 17.
7. RV. IX, lxxi, 8.
8. RV. IX, xxxv, 2.
9. RV. IX, xxii, 3; lxiii, 15.
10. RV. IX, lxxxvi, 37.
11. RV. IX, lxvi, 29.

wool purified¹; and so the cow's hide and sheep's skin are said to be his ornaments². We have already observed that the cow or ox represents Purushic Ether, and sheep's wool has been shown to refer to Prakṛiti or Prakṛitic Ether. But, if secondary meanings of words are related to their original sense³, in terms of electric energy this would imply that when ox's hide and sheep's wool are brought or rubbed together, an electric charge (Soma) passes between them, and the former is positive or Purushic and the latter Prakṛitic or negative. The same thing will happen when milk and water are brought together, for that is the significance of Soma wearing robes of milk, and robes of water when purified; and milk and water are analogous to cow's hide and sheep's wool (or imperishable water), as already explained.

From this we see that an electric current cannot be effective unless we have its positive and negative counterparts together; and corresponding to this the Mind cannot function unless it is associated with both the senses of knowledge and action. Further, we find that as the senses of knowledge correspond to the positive and the senses of action to the negative aspect of electricity; and as the energy of human life itself is electric or super-electric, for with each beat of the Heart an electric current is produced, the senses of knowledge and action should, in the human body, actually be positively and negatively charged; and of these the hands, symbolising

1. RV. IX, ci, 15.

2. RV. IX, lxx, 7.

3. See p. 260.

action in particular, should be specially Prakritic or negative ; and so they are referred to as purifying Soma¹.

Again, we are told² that the senses are comprised under breathing, and when breath (*Prana*) departs, they also depart with it. In this connection we have observed that breathing-in is Purushic and breathing-out Prakritic³; and, since the current of life in man is electric or super-electric⁴, and the likes repel and unlikes attract⁵, and breathing controls the functions of the senses,—the senses of knowledge, being Purushic, can function when *Prana* is Prakritic, that is, when we breathe out; and similarly the senses of action function only when we breathe in. Further, we have observed that all disease arises

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1. In this connection it might be of interest to observe that, as the energy of life is electric or super-electric, the likes repel and the unlikes attract (See p. 118). Accordingly the senses of action (or action) being Prakritic, would be repelled by Prakriti or Prakritic Ether, but attracted by Purusha or Purushic Ether. In other words there is a negation of action (or the senses of action) in the light of Prakriti or Prakritic Ether; but actions must be performed when considered in the light of Purusha or Purushic Ether; and this is the significance of the two main contests between the Kauravas and Pandavas in the story of the Mahabharata. In the Gambling Match, where the contest relating to (the senses of) action was carried on in the light of Prakriti, Prakritic Ether or the *Sankhya* system and the exclusion of the Supreme Purusha, the conclusion was the negation of action (or Nikriti). But the last battle was fought in the presence or light of the Supreme Purusha (*Krishna*) and the senses of knowledge or Purushic Ether (Cf. *Dhrishtadyumna* as the leader of the *Pandava* hosts, and *Arjuna* having white horses in his chariot), and the result was that the necessity of actions was positively affirmed; and that is the significance of the word *Kurukshetra*, where *Kuru* is the imperative form of *Kri*, to act. (See p. 333, note 5; p. 336, note 8).
 2. Ait. Ar. Up. II, iii, 3, 4; SBE. Vol. I, p. 223.
 3. See p. 42, note 2.
 4. See pp. 38, 42.
 5. See p. 118.

out of Prakṛiti or the five elements¹; and as the latter is negative, the senses of action, being similar, are not easily liable to disease; while the case with the senses of knowledge is the reverse; and of the senses of action, the hands being most negatively charged, are most immune from disease.

SOMA AND HEAVEN AND EARTH. The union of Mind energy with the twofold character of Ether is further illustrated in the association of Soma with Heaven and Earth or Dyu and Pṛithvī. It is generally held that Heaven and Earth are referred to in the Vedas as the parents of Soma²; but as Soma represents Mind energy which gives birth to the twofold character of Ether, represented by Dyu and Pṛithvī, it would be more correct to regard the latter as the children of Soma; and we find that this is so³. We have already explained that the two Mothers of Soma, which are incorrectly understood to refer to Heaven and Earth³, are really the creative energies of the Heart and Mind⁴; and so is Soma called the father of Heaven and Earth⁵, for Ether with its twofold character is created out of the Mind. But as unpurified Soma is associated only with the Purushic aspect of Ether, he at first keeps Heaven and Earth divided and apart⁶; but when he is purified, he links them together⁷, brings the wealth of Heaven and Earth in his streams⁸, and rejoices in his place between them⁹.

1. Cf. p. 158.

2. RV. IX, lxx, 6, note.

3. RV. IX, ix, 3, note; IX, lxx, 6, note.

4. See p. 376.

5. RV. IX, xc, 1.

6. RV. IX, lxx, 2.

7. RV. IX, lxxxiv, 2, note.

8. RV. IX, xxix, 6; lvii, 4.

9. RV. IX, lxx, 5.

He flows round them¹, measures them, brings them to light², and on his decrees they depend³.

SOMA AND INDRA. Thus Soma, Mind energy, akin to the Heart, made manifest in the senses of knowledge but purified through action, has a great deal in common with Indra; and so is said to be Indra's friend⁴, and Indra's self⁵; reaches down to Indra purified⁶; strengthens and assists him in his work⁷; is an active worker himself⁸; and the best slayer of Vṛitra⁹.

SOMA AND SURYA. Reference has already been made to the wedding of *Surya*¹⁰, and it has been explained why she, who was at first plighted to Soma, chose the two Asvins for her lords. The idea of Soma is at first incomplete or unpurified; and it was for this reason that *Surya* changed her mind, and preferred the two Asvins, who represent the two aspects of Ether through the senses of knowledge and action as inseparable, and can show how, through sacrifice, action, which is regarded as Prakṛitic, can be transformed into Purushic and made creative and complete.

1. RV. IX, xviii, 6.

2. RV. IX, lxviii, 3; lxxxv, 12.

3. RV. IX, lxxxvi, 9.

4. RV. IX, ii, 9.

5. RV. IX, v, 7, 9.

6. RV. IX, vi, 4.

7. RV. IX, xlv, 3.

8. RV. IX, xlii, 3.

9. RV. IX, i, 2. Cf. pp. 309-311.

10. See pp. 365-366.

SOMA IN POST-VEDIC LITERATURE.

The post-Vedic idea of Soma is the same as the Vedic one. He is Mind-energy, personified as the Moon¹; is the deity of the northern region²; identified with *Prana*³; and associated with both the heart and the mind⁴. He was *Vritra*⁵ when unpurified; but when cleansed, is sacrifice itself⁶. He is the Kshatriya caste⁷; dwells in the mountains⁸; became

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1. Chh. Up. V, x, 4; SBE. Vol. I, p. 80; SBr. I, vi, 4, 5; SBE. Vol. XII, p. 176.
 2. Brih. Up. III, ix, 23; SBE. Vol. XV, p. 147. Soma is said to be the lord of the southern region also (SBr. III, ii, 3, 17; SBE. Vol. XXVI, p. 50), but this would appear to be an error; for the language of the text is, "Through Soma they *recognised* the southern region...and to him belongs the southern region." As region refers to Ether, it is that which is recognised through Soma or Mind energy, being created out of it; and the position of Ether to the south is one of the most correct ones (See Fig. 36, p. 339).
 3. SBr. VII, iii, 1, 45; SBE. Vol. XLI, p. 354. Soma is associated with Heart energy or *Prana*.
 4. SBr. III, ix, 3, 4. SBE. Vol. XXVI, p. 227. Soma is Mind energy akin to the Heart (See p. 374. Cf. note 1 above).
 5. SBr. III, ix, 4, 2; IV, i, 4, 8; SBE. Vol. XXVI, pp. 239, 271. According to the *Vritra* idea, as already explained, the universe is characterised by electric energy and is devoid of speed (See p. 304; p. 305, note 2). Soma also represents Mind or electric energy associated only with the senses of knowledge, that is, devoid of speed or change of place in motion, characteristic of Prakritic Ether: hence the two are identified. It is only when Soma is purified that he is linked up with the senses of action, corresponding to Prakritic Ether or speed, and helps Indra to "slay" the Dragon.
 6. SBr. III, ix, 4, 23; SBE. Vol. XXVI, p. 246. Cf. p. 377, note 6.
 7. SBr. III, ix, 3, 3; SBE. Vol. XXVI, p. 227. The Kshatriya caste refers to Mind energy (See p. 284).
 8. SBr. III, iii, 4, 7; SBE. XXVol. VI, p. 77. Cf. p. 377.

a falcon¹; and is pressed with stones². He is the lord of trees³; a leader of Maruts⁴; and is associated with Rudra⁵. He is the nectar of immortality⁶; is collected by the cows⁷; is the seed of the vigorous steed⁸; and all the gods⁹ and waters¹⁰ delight to partake of the divine juice. He is brought by Agni to the sacrifice¹¹; and with his aid Indra¹² and the gods¹³ succeed in slaying Vṛitra¹⁴.

VII. RUDRA.

Soma, as we have explained, represents the energy of the Mind in association with Purushic Ether or the senses of knowledge; and it is only when he is purified that he comprehends Prakṛitic Ether or the senses of action. This defect in the original idea of Soma is remedied in Rudra

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1. SBr. III, iii, 4, 15; SBE. Vol. XXVI, p. 80. Cf. p. 376.
 2. SBr. I, i, 4, 7; SBE. Vol. XII, p. 26. Cf. p. 378.
 3. SBr. VIII, iv, 3, 17; SBE. Vol. XLIII, p. 76. Cf. p. 377, note 1.
 4. Chh. Up. III, ix, 1; SBE. Vol. I, p. 42. Maruts represent the twofold character of Ether (See p. 356, note 10).
 5. SBr. V, iii, 2, 1-2; SBE. Vol. XLI, p. 65. Cf. p. 371. See Rudra below.
 6. SBr. IX, iv, 4, 8; Vol. XLIII, p. 251.
 7. SBr. I, vi, 4, 6; SBE. Vol. XII, p. 177. The cow refers to the senses of knowledge, associated with Soma.
 8. SBr. XIII, v, 2, 21; SBE. Vol. XLIV, p. 390. The steed refers to the senses of action, and the Mind (Soma) is their seed or origin.
 9. SBr. I, vi, 4, 5; SBE. Vol. XII, p. 177.
 10. SBr. I, i, 3, 7; SBE. Vol. XII, p. 21. Cf. p. 380, notes 1 and 6.
 11. SBr. I, iv, 2, 16; SBE. Vol. XII, p. 118. Sacrifice refers to the creative union of the senses of knowledge and action. See p. 400, note 1.
 12. SBr. I, vi, 4, 12; SBE. Vol. XII, p. 180.
 13. SBr. II, v, 4, 4; SBE. Vol. XII, p. 418.
 14. Cf. pp. 309-311.

(R, u, d, ra), meaning, He who gives (d) Mind energy (r)¹ in association with Purushic (u) and Prakritic Ether (ra).

FIGURE OF RUDRA. There is no reference in the Vedas to Rudra as presiding over any particular region; but as Vedic thought is carried forward and explained in post-Vedic literature, we are told in the *Satapatha Brahmana* that, like Soma, he is the lord of the northern region². The following figure would accordingly represent Rudra.

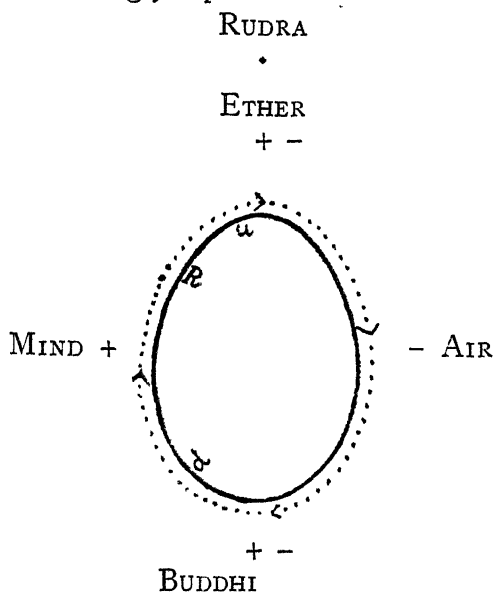


Fig. 42.

SIGNIFICANCE OF THE FIGURE. We see from the figure that the position of Rudra in relation to the Golden Egg is identical to that of Soma; and as Soma represents Mind energy, situated above Ether, so does Rudra; but whereas the line of Soma's name extends from the region of the Mind (s) to that of Purushic Ether (u and m), that of Rudra, commencing and ending with the letter r, includes the whole of the Golden Egg.

1. The letter r represents also the Mind. See p. 230, note 3. Cf. p. 305, note 2.

2. *SBr.* II, vi, 2, 5; *SBE* Vol. XII, p. 438.

This would imply (1) that Rudra presides over the whole universe, and (2) that the universe consists of Ether and the elements, for it is the elements alone over which the Mind (Rudra) can preside. Thus by linking together the two aspects of Ether, the Rudra-idea removes one defect; but it introduces another and a more serious one, *viz.*, that the universe consists of Ether and the elements¹.

NAME RUDRA. But inasmuch as Rudra refers to Mind in association with the twofold character of Ether, and a number of gods do the same, they are called by the same name. Thus Agni, who represents Buddhi (a) and Mind (i) in association with Purushic Ether (g and n) is called Rudra²; the two Asvins are called Rudras too³, and so are Mitra-Varuna⁴ and Maruts⁵.

RUDRA AND SOMA. We have shown that with all the difference between Rudra and Soma, there is a great deal in common between them, and so they are associated together in some Vedic hymns⁶. They are both connected with horses and cows; are lords of sacrifice and balmy medicines⁷; and

1. It has been observed that Rudra and *Ravana* are associated together and derived from the same root, ru, to weep (See p. 374, note 1), and the form of *Lanka*, the kingdom of *Ravana*, corresponds to that of the Golden Egg in relation to Rudra or Soma (See Fig. 35, p. 332). The connection between Rudra and *Ravana* implies that according to the latter too the universe consists of Ether and the elements, and this is at the foundation of the *Sankhya* system of thought (Cf. p. 95), and it is with this idea that Rama has to fight (Cf. p. 334).

2. RV. III, ii, 5.

3. RV. I, clviii, 1.

4. RV. V, lxx, 3.

5. RV. I, xxxviii, 7.

6. RV. VI, 74, etc.

7. RV. I, xliii. Horses and Cows refer to the senses of knowledge and action; and sacrifice to their creative union. Mind energy has medicinal properties. (See pp. 163-168).

armed with thunder¹; and Rudra is the father² and Soma the leader of the Marut hosts.

RUDRA IN POST-VEDIC LITERATURE.

The idea of Rudra in post-Vedic literature is the same as in the Vedas. He is the lord of the northern region³; gives birth to Hiranyagarbha or the Golden Egg⁴; and is a creator of the world⁵. He is the lord of beasts⁶; a dweller in the mountains⁷; and the sovereign of Tamas⁸ and the terrestrial world⁹. He is identified with breath or *Prana*¹⁰; is Kshatra

1. RV. II, xxxiii, 3. Thunder is Mind energy.
2. RV. I, cxiv, 6. Maruts refer to the twofold character of Ether. Cf. p. 388, note 4.
3. SBr. II, vi, 2, 5; XIV, ii, 2, 38; SBE. Vol. XII. p. 438; Vol. XLIV p. 488.
4. Svet. Up. III, 4; SBE. Vol. XV, p. 245. This agrees with the line of Rudra's name encircling the whole Golden Egg.
5. Svet. Up. III, 2; SBE. Vol. XV. p. 244. See previous note.
6. SBr. I, vii, 4, 12; SBE. Vol. XII, p. 212. Rudra is called Pasupati or lord of cattle; but the word Pasu (Pa, s, u) really means Purushic (s) and (u stands for the conjunction, and; Monier William's Dictionary p. 171) Prakritic Ether (pa) (Cf. p. 362, note 1, for the distinction between the letters s and p.) As Pasu means Purushic and Prakritic Ether, it is easy to understand why Rudra is its lord.
7. Svet. Up. III, 5; SBE. Vol. XV, p. 245. The idea of mountain is the same as in the case of Soma. The same is implied by *Pārvati*, the consort of Siva, another name of Rudra. Cf. pp. 208, 214, 258.
8. Mait. Br. Up. V, 2; SBE. Vol. XV, p. 304. Tamas includes the twofold character of Ether and the elements. See Fig. 16, p. 80.
9. SBr. IX, i, 1, 11; SBE. Vol. XLIII, p. 158. The terrestrial world or our planet Earth includes Ether and the elements.
10. Prasna Up. II, 9; SBE. Vol. XV, p. 275. *Prana* or breath is associated with the Mind. See p. 152, note 2.

or the ruling caste¹, and was originally Manyu². There are eleven Rudras³, explained as the ten senses and the Mind⁴; and he is a divine physician⁵, worshipped in company with Soma⁶, and associated with Agni⁷. Siva is his more auspicious name⁸,—the lord who creates the elements⁹,—and has the Bull for his vehicle or sign¹⁰.

VIII. VARUNA.

FROM KNOWN TO UNKNOWN. We have examined Ether in the light of its twofold character and the senses of knowledge and action, in Heaven and Earth and the two Asvins; and we have seen how Soma and Rudra represent Mind energy in association with Purushic Ether and the senses of knowledge and action respectively. In our study of life from the known to the unknown or from the lower to the higher, we have to proceed from Ether to Mind and thence to Buddhi and the Heart; and we have examined Buddhi in relation to Purushic Ether in Agni, and to Prakritic Ether in Indra. After Buddhi, the highest of the manifest, we pass on

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1. SBr. IX, i, 1, 15; SBE. Vol. XLIII, p. 159. Cf. p. 387 note 7. The Rudras, or those who are born of Rudra, viz. the ten senses, are spoken of as Vis, related to Ether (See p. 284).
 2. SBr. IX, i, 1, 6, SBE. Vol. XLIII, p. 157. Manyu means the Mind (See Monier William's Dictionary, p. 786).
 3. SBr. VI, i, 2, 7; SBE. Vol. XLI, p. 149.
 4. Brih. Up. III, ix, 4; SBE. Vol. XV, p. 141, note 1.
 5. SBr. IX, i, 1. SBE. Vol. XLIII, p. 151. Cf. p. 390, note 7.
 6. SBr. III, iv, 2, 1; SBE. Vol. XXVI, p. 93. SBr. V, iii, 2, 1-2; SBE. Vol. XLI, p. 65.
 7. SBr. V, ii, 4, 13; SBE. Vol. XLI, p. 51.
 8. Svet. Up. IV, 14; SBE. Vol. XV, p. 252.
 9. Svet. Up. V, 14; SBE. Vol. XV, p. 259. The elements are created out of the Mind.
 10. The bull or cow refers to Ether as already explained.

to the great unmanifest, the energy of the Heart; and the three different ways in which it may be considered, *viz.*, as Prakritic, Purushic, or both Purushic and Prakritic, are personified in Varuna, Vishnu, and Vayu or Vata.

FIGURE OF VARUNA · REGENT OF WESTERN REGION. Varuna is said to be the lord of the western region¹; and so the point of the Golden Egg must be turned to the west in relation to him. He may, accordingly, be represented as follows:—

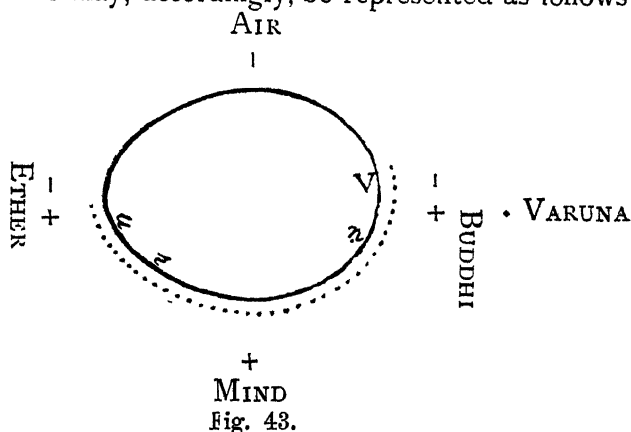


Fig. 43.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the only place that can be assigned to Varuna is to the right (or east) of the Golden Egg; and as that is one degree higher than Buddhi, facing him, he represents the energy of the Heart. As Purusha lies either to the north or the east of Prakriti², the only other place that could be assigned to him would be to the north of or over the region of Air; and he would represent Ether in that case. But as the energy of life is electric or super-electric, and flows down from a higher to a lower potential in the direction of the hands of the clock, the energy of Ether must flow down to Buddhi in that case, which is impossible³. Thus the only place that can be assigned to Varuna is to the right side of the Golden Egg, according to which he represents the energy of the Heart.

1. WYV. XV, 12.

2. See p. 42.

3. Cf. p. 77.

MEANING OF VARUNA. As we shall see, the idea of Heart energy is expressed in his very name. According to our letter analysis Varuna may be resolved into Va, r, u, na, meaning, An energy higher than Buddhi (na)¹ in relation to Prakṛiti (va), and Purushic (u) and Prakṛitic Ether (r). We notice that the line of his name extends from Prakṛiti (or Water, va) to Purushic Ether (u), thus expressing the relation of Puruṣa (or the Purushic half of the Golden Egg) to Prakṛiti.

DEFECT IN THE VARUNA IDEA. While Varuna, as representing the Heart, marks an improvement on the previous conceptions with regard to the original cause of the universe, we notice from his figure that the Prakṛitic or negative half of the Golden Egg lies *over* the Purushic or positive, and that vitiates the whole idea; for the place of Puruṣa, whether outside or in the Golden Egg, must be either above or on the right side of Prakṛiti, and never below or on the left. But as this is reversed in connection with Varuna, his idea is incomplete and his Purushic character defective; and he may rather be identified with Prakṛiti, and would represent Heart energy as Prakṛitic and not Purushic.

VARUNA IN THE VEDAS. As we have seen from the letters composing his name, Varuna refers to Prakṛiti (va), Heart energy (na), and Purushic (u) and Prakṛitic Ether (r); and it will be interesting to see how far this is borne out by his description in the Vedas.

VARUNA AND PRAKRITI. As Varuna refers to Prakṛiti, symbolised as water, he is spoken of as the Ocean², and the Sovran of the Sea³. He is the lord of Maya⁴, dwells at the

1. The letter *n* (a), assigned to the region of Buddhi, signifies strength in a special manner (See p. 255, note 4), and so represents an energy stronger or higher than Buddhi, and that is the Heart.

2. RV. VIII, xli, 8.

3. RV. I, xxv, 7.

4. RV. V, lxxxv, 5, 6. *Maya* is characteristic of both Puruṣa and Prakṛiti-

ivers' source¹, and by his command the waters run and cease not from flowing². But as the idea of Prakṛiti cannot satisfy the mind, his worshipper, though standing in the midst of water, is thirsty still³.

VARUNA AND HEART. As Varuna refers to the energy of the Heart, he is called an Asura⁴, which, as already explained, refers to the energy of the Heart⁵; he puts intellect in the hearts⁶; the wind, his breath, sounds through the regions⁷; he knows the motions of the twelve months and the thirteenth⁸, as well as the pathway of the wind⁹; he is a thunderer¹⁰; he is surrounded by his Seven Sisters¹¹, and rules over the seven as king¹².

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1. RV. VIII, xli, 2.
 2. RV. II, xxviii, 4.
 3. RV. VII, lxxxix, 4.
 4. RV. I, xxiv, 14.
 5. See pp. 329-330.
 6. RV. V, lxxxv, 2.
 7. RV. VII, lxxxvii, 2. In the text the word for breath is *Atman*, and for wind *Vata*, referring to Heart energy, as *Atman*, in association with wind or Air. Cf. p. 152.
 8. RV. I, xxv, 8. The number 13 refers to the Heart as both Purushic and Prakritic. Cf. pp. 199-200.
 9. RV. I, xxv, 9. Wind is associated with Heart energy. Cf. p. 152. See note 7 above.
 10. RV. VII, lxxxix, 2. Thunder is Mind energy akin to the Heart. Cf. pp. 42-43.
 11. RV. VIII, xli, 2. The seven are Buddhi, Mind, and the five elements, which may be regarded as sisters of the Heart as creative energies, over which the Heart may be said to rule.
 12. RV. VIII, xli, 9. See previous note.

VARUNA AND PURUSHIC AND PRAKRITIC ETHER. As Varuna is associated with both Purushic (u) and Prakritic Ether (r), he is said to be a Bull¹, and he puts milk in cows and vigorous speed in horses². He is the king of both Heaven and Earth³; but as the idea of sacrifice, which alone can transform Prakritic action into Purushic and creative and link together the two world-halves, is lacking in him, he stays them asunder⁴ and pillars them apart⁵; and by his decree they stand parted each from each⁶.

VARUNA AND INDRA. Reference has been made to the association of Indra and Varuna, and the connection between the two, their friendship as well as rivalry have already been explained⁷. A number of Vedic hymns are addressed jointly to them⁸; they are friends⁹, drink Soma together¹⁰, and together they slay Vritra¹¹; they are lords of Heaven and Earth¹², pierce the fountains of the floods¹³, and hurl their flashing bolt of thunder¹⁴; and one of them is called a Monarch and the other an Autocrat¹⁵.

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1. RV. VII, lxxxviii, 1. Bull or cow refers to Purushic Ether.
 2. RV. V, lxxxv, 2. Cows refer to Purushic and horses to Prakritic Ether.
 3. RV. I, xxv, 20. Heaven and Earth refer to the twofold character of Ether.
 4. RV. VII, lxxxvi, 1. Cf. p. 400, note 1.
 5. RV. VIII, xli, 10.
 6. See p. 351, note 2.
 7. See pp. 350-351.
 8. RV. VII, lxxxii-lxxxv, etc.
 9. RV. VI, xli, 3.
 10. RV. VI, lxxviii, 10.
 11. RV. VI, lxxviii, 2.
 12. RV. VII, lxxxiii, 5.
 13. RV. VII, lxxxii, 3.
 14. RV. VI, xli, 4.
 15. RV. VII, lxxxii, 2.

VARUNA IN POST-VEDIC LITERATURE. The post-Vedic idea of Varuna follows the line of Vedic thought. He is the deity of the western region¹, and is created along with Water by the Mind of the Supreme Purusha; and as far as Water reaches and as far as Varuna reaches, so far does this world extend². He lays wisdom in our hearts³; is identified with Soma⁴; belongs to the Kshatriya caste⁵; and leads the gods in their fight with Vritra⁶. He is connected with horses⁷; is friendly to our planet Earth⁸; and bears his noose, with which he binds, and which injures not⁹.

1. Br̥h. Up. III, ix, 22; SBE. Vol. XV, p. 147.
2. Ait. Ar. Up. II, i, 7, 7; SBE. Vol. I, p. 212. Water, symbolising Prakriti, is here almost identified with Varuna. The Mind of the Supreme Purusha (Manas) is identified with Heart energy, for the two are akin.
3. SBr. III, iii, 4, 7; SBE. Vol. XXVI, p. 77.
4. SBr. III, iii, 4, 25, note 3. Soma is associated with Heart energy, and the letter s in his name refers to the Heart (See p. 373, note 2). Hence he is identified with Varuna.
5. SBr. II, v, 2, 6, 35; SBE. Vol. XII, pp. 393, 401.
6. SBr. II, vi, 4, 3; SBE. Vol. XII, p. 449.
7. SBr. VII, v, 2, 18; SBE. Vol. XLI, p. 405. The horse refers to the senses, associated with Ether; and Varuna too is connected with the twofold character of the element.
8. SBr. V, iv, 3, 20; SBE. Vol. XLI, p. 103. Our planet Earth refers to Prakritic Ether and the elements; and Varuna is associated with the former. Hence he is friendly to Prakritic Ether or Prithvi our planet.
9. SBr. III, vii, 4, 1; SBE. Vol. XXVI, p. 181. The word for noose in the text is Pasa (SBr. I, iii, 1, 14; SBE. Vol. XII, p. 72, note 3); and it may be resolved into P, α, sa, meaning, Prakritic Ether (p) leading to (α) Purushic Ether (s). The idea of Pasa, therefore, is similar to that of Pāsu in the case of Rudra (See p. 391, note 6), signifying the association of Purushic and Prakritic Ether. The significance of the letters p and s has already been explained (See p. 352, note 1).

IX. VISHNU.

We have observed that Heart energy may be considered from three points of view, as Prakritic, Purushic, or both Purushic and Prakritic. Of these *Varuna* represents the first, and the second we have in *Vishnu*; while *Vayu* or *Vata* personifies the last. We have examined the idea of *Varuna*, and may now pass on to that of *Vishnu*, after which we shall consider *Vayu* or *Vata*.

FIGURE OF VISHNU: REGENT OF DHRUVA REGION. *Vishnu* is said to be the lord of the Dhruva region¹; and the word Dhruva is usually interpreted to mean, Firm-set. But Dhruva is also the name of the Polar star or the Celestial Pole²; and it is in the light of this that we have to understand the idea of *Vishnu*; and so the Golden Egg must be turned towards the north polar region to indicate the place of his rule. The following figure will, accordingly, represent *Vishnu*.

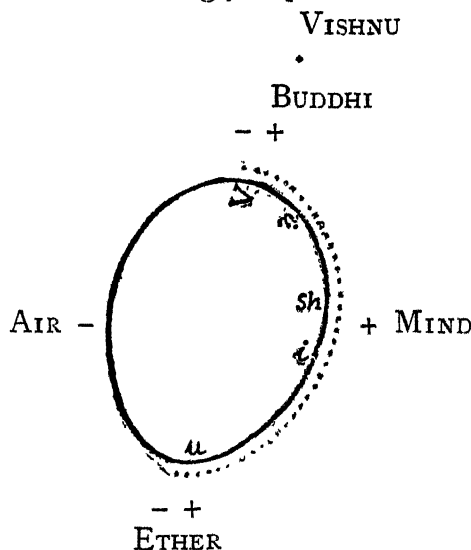


Fig. 44.

SIGNIFICANCE OF THE FIGURE. It will be noticed that the position of the Golden Egg corresponds to the verse in the

1. AV. III, xxvii, 5; XII, iii, 59.

2. Monier William's Dictionary, p. 521.

Vedas¹, referring to the Bowl with its mouth inclined and bottom upward; and its axis is inclined like that of our planet Earth, causing the changes of night and day as well as the seasons of the year. Further, we see that it is like the Drum of Mahadeva in action², whose play is said to produce the notes which constitute the letters of the Sanskrit alphabet, in harmony with the vibrations of the universe. Again, as secondary meanings are generally related to the original conception of words³, the two meanings of Dhruva, firm-set and Polar region, are connected together, implying that the idea of the inclination of the world towards the Polar region is firm-set, based on the highest authority and the most scientific one; and Vishnu as its regent represents the most correct theory of the creation of the universe.

MEANING OF VISHNU. According to our letter analysis Vishnu may be resolved into V, i, sh, *n*, u, and would mean, Heart energy (*n*) in relation to (i)⁴ Prakṛiti (v), Mind (sh, letter No. 6), and Purushic Ether (u). It will be noticed from the figure that Vishnu, placed to the north of the region of Buddhi, represents Heart energy, one degree higher than Buddhi, and this is indicated by the *n* in his name; and his line extends from Water or Prakṛiti (v) to Purushic Ether (u). He represents, therefore, the relation of Purusha, conceived as Heart energy, to Prakṛiti (v); and inasmuch all letters of his name, except v, are Purushic, he may be said to represent Heart energy as purely Purushic in character. In the case of Varuna, whose line of name is the same as Vishnu's, we noticed that, because the negative or Prakṛitic half of the Golden Egg was placed above the positive or Purushic, Heart energy was conceived as Prakṛitic; and there was a further reference to Prakṛitic Ether, indicated by the letter r, in his

1. AV. X, viii, 9. See Fig. 17, p. 104.

2. See Fig. 27, p. 181.

3. See p. 260.

4. One of the many meanings of i is, to go to (Monier William's Dictionary, p. 163).

name. In the case of Vishnu, on the other hand, we get the most scientific position of the Golden Egg as well as the correct direction of the flow of its electric or super-electric energy; and there is no reference even to Prakritic Ether in his name. Accordingly Vishnu may be said to represent Heart energy as purely Purushic in relation to Prakriti (v).

DEFECT IN THE VISHNU IDEA. But this absence of reference to Prakritic Ether, while emphasising his Purushic character, constitutes a defect in the idea of Vishnu, even as it did in that of Soma; and as the latter had to be "purified" to be made complete, the idea of Vishnu is perfected through his three great steps. But inasmuch as there is no reference to Prakritic Ether in his original conception, the two world-halves, as in the case of Varuna, but for a different reason¹, remain separate so far as he is concerned; and so he is said to stay them asunder and apart².

THREE STEPS OF VISHNU. We have said that the defect in Vishnu's conception is removed by means of the idea of his three great steps, within which all creatures have their habitation³. In this connection we have pointed out⁴ that the number three

1. Varuna separates the two world-halves because he represents Heart energy as purely Prakritic; while Vishnu does so because he represents it as purely Purushic. As we have seen, it is only when the Purushic and Prakritic counterparts of the universe are brought together in sacrifice, which transforms Prakritic action into Purushic or creative, that we get the union of the two world-halves, as in the case of Indra, Soma, and the two Asvins. In this connection it may be of interest to note that the Sanskrit word for Sacrifice is Yajna (Ya, j-na), where j and na form a conjunct consonant, signifying the union of the two. As these letters are assigned to Prakritic and Purushic Ether respectively, (See Fig. 20, p. 185), Yajna expresses the union of the twofold character of Ether as Purushic or creative; and the idea of Purushic character is signified by ya (he who), for the letter y (a) is assigned to the region of Buddhi, the great Purushic energy, devoid of duality (Cf. p. 85. See p. 337, note 5, for the significance of the letter y in Yaksha).

2. RV. VII xcix, 3; WYV. V, 16.

3. RV. I, cliv, 2.

4. See p. 197.

refers to Ether (both Purushic and Prakritic) and the three Gunas; and the three steps of Vishnu are to be understood in this light. The Sanskrit expression in the context is Tripada; and it will be noticed that its principal letters, t, r, p, all refer to Prakritic Ether; and the word, when analysed into T, r, i, pa, da, means, Giving (da) Prakritic Ether (t, r, pa) in relation to the Mind (i).

VISHNU IN THE VEDAS. Thus it is easy to understand why Vishnu is called a Bull, dwelling on the mountains¹; for the cow or bull refers to Purushic Ether, and a mountain (Giri or gir) to the union of the Purushic and Prakritic counterparts of that element². For the same reason he is admired for his deeds³; is borne by noble steeds⁴; and brings down both Parents (Heaven and Earth) to share the genial flow of Soma⁵. He is fed on clarified butter or *ghee*⁶; is called

1. RV. I, cliv, 2-3.

2. Cf. p. 377, note 5.

3. RV. I, cliv, 2. Deeds refer to the senses of Action or Prakritic Ether. As the idea of sacrifice or creative action is not particularly emphasised in Vishnu, as in the case of Indra, he does not link together the two world-halves. (See p. 400, note 2). As will presently be shown, the deeds of Vishnu are generally performed in Indra's company.

4. RV. I, clv, 1. The horse refers to Ether, and particularly Prakritic Ether, or the senses of action.

5. RV. I, clv, 3. Heaven and Earth refer to the twofold character of Ether, and Soma is Mind energy; and both these are referred to in Vishnu.

6. RV. I, clvi, 1. Clarified butter or *ghee* refers to Prakritic Ether.

Sipivishṭa¹; and Maruts are his band². He has Aditi for his consort³; he is the Ancient and the Last⁴; the primeval germ of order from his birth⁵; and sovran Varuṇa and both Āsvins wait on him⁶.

VISHNU AND VARUNA. The connection between Vishṇu and Varuṇa has already been pointed out and explained⁷. Both of them represent Heart energy, the one as Purushic and the other as Prakṛitic.

VISHNU AND INDRA. The connection between Indra and Vishṇu is a more intimate one. Indra is a Buddhi god, associated with the Mind and the senses of action, which

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1. RV. VII, xcix, 7; c, 5-7. The meaning of Sipivishṭa has never been explained. It means, Pervading (Vishṭa) Sipi; and sipi may be analysed into s, i, p, i, and would mean, Purushic Ether (s) associated with (i) Prakṛitic Ether (p) and Mind (i). (For the first meaning of i see p. 399 note 4). Sipivishṭa means, therefore, Pervading Purushic and Prakṛitic Ether in association with the Mind; and this agrees with the idea of Vishṇu. It may be of interest to note that Sipi is identified with Pasu (See Monier William's Dictionary, p. 1072), and this word, as has been explained, refers to Purushic and Prakṛitic Ether (See p. 391, note 6).
 2. RV. VIII, xx, 3. Maruts, as will be explained in the course of these pages, refer to Purushic and Prakṛitic Ether in association with the Mind. All the letters composing the name, M (a), r, u, t signify this twofold character of Ether, and the letter r refers also to Mind energy, as it belongs to its region.
 3. WYV. XXIX, 60. Aditi, as has been explained (See p. 342, note 1), refers to our planet Earth, consisting of Prakṛitic Ether and the other elements; and as the latter is identified with Prakṛiti, she is the consort of Vishṇu. This explains the relation between Puruṣa (Vishṇu) and Prakṛiti: Prakṛiti is the consort of Puruṣa.
 4. RV. I, clvi, 2.
 5. RV. I, clvi, 3.
 6. RV. I, clvi, 4.
 7. See pp. 393, 398.

include those of knowledge too; and he is connected also with the energy of the Heart; while Vishnu is the deity of the Heart, associated with Prakṛiti, Mind, and the senses of knowledge which cannot be separated from those of action. In Indra there is an indirect reference to Heart energy and the senses of knowledge; while in Vishnu the indirect reference is to Buddhi and the senses of action. Thus the chief difference between them relates to the position of the universe in relation to Purusha; and in the case of Indra we see that it is vertical¹, and in that of Vishnu inclined; and it is for this reason that Indra desires to issue forth from the side obliquely², and is with difficulty prevailed upon by his dying mother to desist: and this preserves the difference between the two³.

Thus Vishnu and Indra are friendly gods⁴; wonder-workers⁵; sharers of the banquet; riding together their foe-conquering horses⁶; and together they quaff the pressed Soma's juice⁷; and Indra leagued with Vishnu slew Vṛitra, the Dragon⁸; and Vishnu, through Indra's energy, strode his three great steps⁹.

VISHNU AND SOMA. The idea of Soma, as representing Mind energy, akin to the Heart, associated with the senses of knowledge and purified through the senses of

1. See Fig. 36, p. 339.

2. RV. IV, xviii, 2.

3. See pp. 351-352.

4. RV. I, clvi, 4.

5. RV. VI, lxix, 7.

6. RV. VI, lxix, 4.

7. RV. II, xxii, 1.

8. RV. VI, xx, 2.

9. RV. VIII, xii, 27. The three steps refer to Prakṛitic Ether or the senses of action, with which Indra is particularly associated.

action, has already been explained; and it will be seen that there is a great deal in common between Vishnu and Soma. Accordingly Vishnu is spoken of as the saviour of Soma¹; and the sweet Soma juice flows to him²; and he protects the Soma oblation³; and drinks the divine draught with Indra, his friend⁴.

VISHNU IN POST-VEDIC LITERATURE: INCARNATIONS OF VISHNU · KRISHNA. The idea of Vishnu in post-Vedic literature follows the lines of Vedic thought. In this connection we have already referred to his ten incarnations, and shown that they represent different theories of creation in the light of its most scientific conception, *viz.*, Vishnu; and of these Krishna is regarded as most perfect and complete⁵.

FIGURE OF KRISHNA. As Vedic thought is carried forward and explained in post-Vedic literature, it will be interesting to examine the idea of Krishna in the light of our method of interpretation. According to our analysis Krishna may be resolved into K, ri, sh, n (a); and an examination of the line of his name, according to our diagram of the alphabet, will show that it embraces the whole of the Golden Egg.

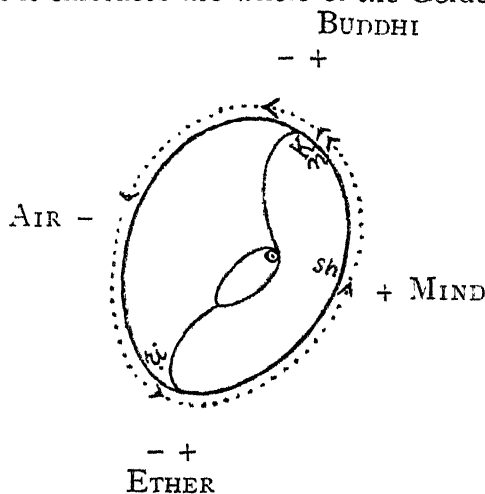


Fig. 45.

1. RV. I, lxxxv, 7.

2. RV. IX, lvi, 4.

3. WYV. I, 4.

4. SV. II, vi, iii, 18, 1.

5. See pp. 127-133.

SIGNIFICANCE OF THE FIGURE. It will be noticed that if we start from K (the first letter in our diagram) and proceed from the Prakṛitic or left side of the ellipse to ri (indicating Prakṛitic Ether), and pass on to sh, and end with n (a) (the second letter in our diagram), we shall embrace the whole of the Golden Egg; and so the idea of Kṛishna, as a complete incarnation of Viṣṇu and comprehending the whole universe, is expressed in his very name.

In this connection a question might be asked, Why should we, in sketching Kṛishna's line of name, proceed from left to right or Prakṛiti to Purusha, and not from right to left or Purusha to Prakṛiti, as in the case of other gods? The reply to this is a simple one: In our examination of the idea of the universe we have seen that we have to proceed from the Known to the Unknown, or from Prakṛiti to Purusha; and this is the significance of the method of writing from left to right in Sanskrit, which is conceived as a picture of Brahmanda or the manifest universe¹. Further, we notice that in the case of other gods Purusha is placed outside Prakṛiti, either to the east or the north; and as the current of life is electric or super-electric, and flows down in the direction of the hands of the clock, it must pass from the Purushic to the Prakṛitic side. But in the case of Kṛishna Purusha is placed *within* and not without Prakṛiti, and seated in the Heart; and in this case it is possible for the current of electricity to flow at will either from right to left or left to right² as directed; and it is to distinguish between Purusha seated within and seated without Prakṛiti that we move from left to right in the case of Kṛishna, and from right to left in the case of the other gods. In Kṛishna, as a complete incarnation of Viṣṇu, emphasis is accordingly laid on Prakṛiti as leading to the knowledge of Purusha, and it is for this reason that he is represented as dark, that being the

1. See pp. 236-237.

2. If the Ether of the Heart or nucleus of the Cell be compared to an electric battery, the current can be directed at will either to the right or left of the outer ellipse or the cytoplasm of the cell.

colour of Prakṛiti, as already explained¹. Moreover, this signifies that what is Prakṛiti (dark) is really Puruṣa (Kṛishna) himself.

KRISHNA AND RUDRA. We have seen that the line of Kṛishna's name embraces the whole of the Golden Egg, and so does that of Rudra; and so in post-Vedic literature these two, or Viṣṇu and Śiva, figure as the great rival gods. The defect in the Rudra idea has already been pointed out; but it would be difficult to find anything seriously lacking in the idea of Kṛishna, either in respect of the place of Puruṣa, the position of the Golden Egg, or the direction of the current of energy. In this connection it might be of interest to point out that the only creative energy left out in the Kṛishna-idea is Puruṣic Ether; and all the rest, Heart, Buddhi, Mind, and Prakṛitic Ether are indicated by the letters *n* (a), *k*, *sh*, and *ri* in his name. This omission, however, is supplied by the idea of his birth in the Dvāpara Age which, as has already been explained, refers to Puruṣic Ether².

KRISHNA AND ACTION. The idea of Action is specially emphasised in Kṛishna, and is indicated by the syllable, *Kṛi*, meaning, to act, in his name. The association of the letter *k* with *ri* is significant; and as the former refers to the first creative energy of life, Heart energy, Buddhi, Mind, or Ether³, it implies that each of them is associated with and completed in Prakṛitic Ether (*ri*) and refers to Action; and Action, as we shall see, is at the foundation of the whole

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1. See p. 96 for meaning of Tamas or Darkness. The idea of Kṛishna will again be examined in the story of the Mahābhārata.
 2. See p. 128. It is in the light of this that we have to understand the idea of Gopī, Gokula, etc. in connection with Kṛishna. Gopī (Ga, u, p, *i*) means Puruṣic (Ga) and (u) Prakṛitic Ether (p), conceived as creative (*i* is a sign of the feminine gender and woman is regarded as an instrument of creation). Similarly Gokula means family (kula) of Go or Puruṣic Ether; and Gopāla is protector (pāla) of Puruṣic Ether or the senses of knowledge (Go).
 3. See p. 211.

story of the *Mahābhārata*¹, and is specially stressed in the *Bhagavad Gītā*.

VISHNU AS DEITY OF FEET. We have observed that the idea of Vishnu in post-Vedic literature follows the lines of Vedic thought. In this connection it may be of interest to note that he is spoken of as the presiding deity of feet, and identified with the power of motion²; and it is said that when he was an embryo he was a span long³. This is but a different way of describing the inclined position of the universe in connection with Vishnu; for it will be noticed that that is the natural position of the feet or span of the hand. The following figure will illustrate the idea.

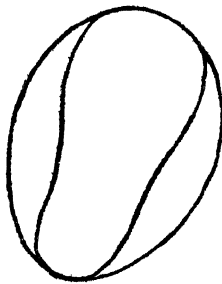


Fig. 46.

1. See p. 337, note 5.

2. *Laws of Manu*, XII, 121; SBE. Vol. XXV, p. 512; *Anugītā*, Chap. XXVII; SBE. Vol. VIII, p. 338. "Feet, as connected with objects, refer to motion; the presiding deity there is Vishnu."

3. *SBr.* VI, v, 2, 8; SBE. Vol. XLI, p. 235.

Vishnu is called Sipivishṭa¹; he is identified with the Sun²; with Soma³; and his weapon is the thunderbolt⁴. He is the friend and ally of Indra⁵; is invoked to protect the sacrifice⁶; and Soma libations are poured out to him⁷. Water is his body⁸; he resides in the Ocean of Milk⁹; is seated on Sesha, the Serpent¹⁰; and embraces the universe in his three

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1. SBr. XII, vi, 1, 12; SBE. Vol. XLIV, p. 207. The idea of Sipivishṭa has already been explained. See p. 402, note 1.
 2. Mait. Br. Up. VI, 17; SBE. Vol. XV, p. 318. The Sun or Buddhi is the first manifest form of Heart-energy (Vishnu); and Buddhi and Heart-energy are often identified. See p. 67, note 3.
 3. SBr. III, iii, 4, 21; SBE. Vol. XXVI, pp. 82-83. Soma is Mind energy (akin to the Heart), associated with Purushic Ether; while Vishnu is Heart energy associated with the Mind and Purushic Ether. Hence the two are identified.
 4. SBr. III, iv, 4, 14. SBE. Vol. XXVI, p. 108. Thunderbolt is electric energy, referring to the Mind and the Heart.
 5. SBr. III, vii, 1, 17; SBE. Vol. XXVI, p. 172.
 6. SBr. I, iii, 4, 16; SBE. Vol. XII, p. 94. Sacrifice is creative action. See p. 400, note 1.
 7. SBr. IV, ii, 3, 10; SBE. Vol. XXVI, p. 295.
 8. Ved. Sūt. SBE. Vol. XLVIII, p. 423. Water symbolises Prakriti, and the body is the outer form of a thing; and this explains the connection of Purusha with Prakriti. She is the body or the outer form of Purusha who resides in her heart.
 9. Institutes of Vishnu, I, 32; SBE. Vol. VII, p. 6. Milk refers to Purushic Ether or the senses of knowledge, with which Vishnu is associated, and the idea is represented by the letter u in his name.
 10. Institutes of Vishnu, I, 40; SBE. Vol. VII, p. 7. The Serpent is the manifest form of the universe (See pp. 113-114; Fig. 19, p. 113); and so the Supreme Purusha lies on Prakriti in her manifest form as a Serpent.

great steps¹. Again, he is spoken of as the source of the universe²; and is the highest Abode³. He is the Supreme Soul, pervading the universe, and is the fundamental cause of the creation, sustenance and extinction of everything⁴.

VISHNU IN THE MAHABHARATA. The idea of Vishnu is given in considerable detail in the Anusasana Parva of the Mahabharata⁵ where, in his thousand names, all that relates to him is described. The whole "story" of the Mahabharata is but a picture of the universe in the light of the Supreme Purusha, conceived as the energy of the Heart and represented by Vishnu or his complete incarnation, Krishna; and so is Vishnu spoken of as the centre of the universe, the Soul of all things, and the Lord of the Past, Present, and the Future. He is the presiding deity of the Sun, exists in the form of the Sun, and pours forth heat in the form of the Sun⁶. He transcends the three Gunas or qualities⁷; is the husband of Sri or Lakshmi⁸; and

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1. SBr. I, ix, 3, 8-12; SBE. Vol. XII, pp. 268-270. The idea of the three steps has already been explained.
 2. Vishnu Purana, p. 5.
 3. Katha Up. I, iii, 9-11; SBE. Vol XV, p. 13.
 4. Vishnu Purana, p. 5.
 5. MBh. Ann. P. XIII, cxlix.
 6. The Sun symbolises Buddhi, the first manifest form of Heart energy (Vishnu).
 7. Cf. p. 33, note 2.
 8. Aditi is referred to in the Vedas as the consort of Vishnu; and here we get Sri and Lakshmi. Aditi, as has already been explained (See p. 342, note 1), refers to Prakritic Ether and the elements; and Sri (S, r, i) signifies the creative energy (i is a sign of the feminine gender and woman is regarded as an instrument of creation) of Purushic (s) and Prakritic Ether (r). The idea of Lakshmi is the same; she (L, aksh,m, i) signifies the creative energy (i) of the ten (l) senses (aksh, from which aksha, meaning an organ of sense, is derived) in relation to the Mind (m).

from his navel the primeval lotus originated¹. He is the lord of the senses; urges all creatures to their acts²; and roves through the universe riding on Garuḍa³. He evloves the universe out of Prakṛiti, and is both the effect and the cause⁴. He is identified with Sesha, the Serpent⁵; assumes the form of *Prana* or Air; merges the life-breaths in the soul; and lives in the Ether of the Heart. He has Water for his home; is the receptacle of all waters in the universe; holds in the form of the vast Ocean all jewels and gems in his abdomen; and lies on the vast expanse of waters after the dissolution of the universe⁶. He is the brother and protector of Indra, who delights to do his deeds; and he performs the functions of the universe and causes its wheel to revolve⁷. He is the Lord of

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1. See Fig. 8, p. 44 and pp. 44–45 for the idea of the Lotus of the Heart.
 2. Senses are related to the twofold character of Ether, and action to Prakṛitic Ether, with both of which *Vishṇu* is associated.
 3. Garuḍa (Ga, r. u, da) refers to Purushic (Ga) and (u) Prakṛitic Ether (r) in relation to the energy of the Mind or the Heart (da: See p. 222). This is the vehicle of *Vishṇu*,—senses of knowledge and action in relation to the Mind and the Heart.
 4. According to the system of Vedānta, following the *Vishṇu* idea, Prakṛiti itself is created out of Puruṣa, and he then creates the universe with her. See pp. 31–32; p. 81, note 1.
 5. The Serpent is the first manifest form of the universe, and is associated with Breath or *Prana*. See pp. 114–116.
 6. Water symbolises Prakṛiti. The relation of Puruṣa and Prakṛiti, according to the Vedānta system of thought, has already been explained (See note 4 above).
 7. See *Vishṇu* and Indra, p. 402. According to the Vedānta the Supreme Puruṣa himself may be regarded as the chief actor of life (See pp. 85–86).

the universe; the lord of Time and its cycles; and is the primeval Golden Egg¹. His effulgence is like the Sun; the Moon has originated from his Mind; and he overwhelms the universe with his *Maya*². He protects the Cows; drinks Soma; takes his birth in a sacrifice; and lives in the form of sacrifice in all animals³. His bow is called *Sarṅga*⁴; he has the mystic mark, *Srīvatsa*, on his breast⁵; and he is armed with the discus⁶. He is of diverse forms, manifest and unmanifest; and he like a cypher⁷. His colour is gold; his colour is tawny⁸; and he has seven tongues, and seven flames,

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1. The Golden Egg is *Prakriti*, and is here identified with the Supreme Purusha; and he is called *Hiranyagarbha* himself.
 2. The Supreme Purusha, being the creator of *Prakriti*, is spoken of as characterised by *Maya* (See pp. 84-91).
 3. Sacrifice is creative action, and the whole universe is regarded as having been created out of the sacrifice of the Supreme Purusha (See pp. 173-174).
 4. *Sarṅga* is derived from *Sringa* (*S, ri, n, ga*), all whose letters refer to Purushic or Prakritic Ether. The association of Vishnu with the twofold character of Ether or the senses of knowledge and action has already been explained (See pp. 85-86).
 5. *Srīvatsa* literally means, A child or favourite (*Vatsa*) of *Sri*; and the idea of *Sri* has already been explained (See p. 408, note 8).
 6. The word for Discus in the text is *Chakra*; and it is derived from *Kri*, to act (Monier William's Dictionary, p. 380.) Thus the discus of Vishnu is Action; and so is it of *Krishna*. The latter is called *Sudarsana chakra*, signifying good or beautiful actions.

It has been pointed out that actions (or the senses of action) are related to Prakritic Ether; and as secondary meanings are often connected with the original idea of words, and *Chakra* means a wheel, this signifies that the form of motion in Prakritic Ether is like that on a wheel, resulting in change of place in motion. It has already been pointed out that motion in Purushic Ether is elliptical or without comparative change of place; while in Prakritic Ether it is like a circle, wave or a straight line (See p. 150).

7. A cypher or zero represents Purusha, and that is the form of the centrosome in a cell (Cf. p. 171, note 1).
8. The red or gold colour refers to Purushic Ether, and tawny to Prakritic Ether; and both are associated with Vishnu.

and seven horses to draw his chariot¹. He is self-born; he is the creator of the universe; and he takes his birth through many incarnations,—Dwarf, Tortoise, Fish, Boar, two Rāmas, Kṛishna, Arjuna, Vyasa², and the rest.

X. VAYU.

We have examined the idea of Heart energy as Prakṛitic and Purushic in Varuṇa and Viṣṇu respectively; and it now remains to show that it is regarded as both Purushic and Prakṛitic in the idea of Vāyu. This energy has been described as something higher and stronger than Buddhi, signified by the letter *n* in both Varuṇa and Viṣṇu; but we do not know anything more of its character and form. This omission is supplied in the idea of Vāyu; and we are told that the energy of the Heart may be identified with Prāṇa or Breath.

FIGURE OF VAYU. According to the system followed in these pages the following figure would represent Vāyu:—

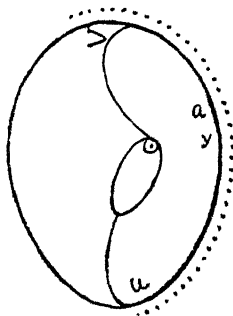


Fig. 47.

1. The number seven refers to Buddhi, Mind, and the five elements, all born out of the Heart (Viṣṇu); and Buddhi (represented by the number seven) is the first manifest form of the Heart.
2. The idea of the incarnations of Viṣṇu has already been explained (See pp. 126–133). As Viṣṇu represents Heart energy and Arjuna and Vyasa are his incarnations, we may conclude that the latter also refer to the Heart; and it has been pointed out that Arjuna, the hero of the Mahābhārata, the son of Indra and identified with his father, represents Prāṇa or Heart energy (See p. 255). The idea of Vyasa will be explained in the story of the Mahābhārata.

SIGNIFICANCE OF THE FIGURE. We notice that the line of *Vayu's* name extends from V to u, representing, as in the case of *Varuna* and *Vishnu*, the relation of Purusha (*Ayu*)¹ to Prakṛiti (V)¹. Further, the place of *Vayu* is in the Heart; for, as we shall see, he is identified with Breath or *Prana*, dwelling in the Heart.

VAYU AND VATA. *Vayu* is often called *Vata* in the Vedas²; and if we draw the line of *Vata* (V, a, ta), as of *Vayu*, we shall find that it extends to the letter t, situated in Prakṛitic Ether, and the difference between the two is obvious. The line of *Vayu*, as of *Varuna* and *Vishnu*, expresses the relation of Prakṛiti (V) to Purusha (*Aruna*, *Ishnu*, and *Ayu*), ending with Purushic Ether, indicated by the letter u, in each case; but in *Vata* it extends to Prakṛitic Ether, represented by the letter t; and as *Vayu* and *Vata* are the same, we may conclude that the energy of the Heart expressed by *Vayu* is both Purushic and Prakṛitic—Purushic in *Vayu* and Prakṛitic in *Vata*. We shall see how far this is borne out by the context.

VAYU IS PRANA. *Vayu* is said to have been born from the *Prana* or breath of the Supreme Purusha³; and as a son is identified with the father in sacred literature, he represents *Prana* or Heart energy himself.

DESCRIPTION OF VAYU. *Vayu* or *Vata* is described in some detail in the following hymn of the *Rig Veda*⁴—

VAYU.

1. O the Wind's chariot, O its power and glory! Crashing it goes and hath a voice of thunder.

1. We get several references to *Ayu* in the Vedas (RV. I, xcvi, 2; clxii, 1), and the particular god referred to has never been properly identified. Sometimes it is believed to be a name of Manu (RV. I, xcvi, 2, note), and sometimes of *Vayu* (RV. clxii, 1, note).

2. RV. X, clxviii.

3. RV. X, xc, 13.

4. RV. X, clxviii.

It makes the regions red and touches heaven, and as it moves the dust of earth is scattered.

2. Along the traces of the Wind they hurry, they come to him as dames to an assembly.

Borne on his car with these for his attendants, the God speeds him, the universe's Monarch.

3. Travelling on the path of air's mid-region, no single day doth he rest or slumber.

Holy and earliest born, Friend of the Waters, where did he spring and from what regions came he?

4. Germ of the world, the Deities' vital spirit, this God moves ever as his will inclines him.

His voice is heard, his shape is ever viewless. Let us adore this Wind with our oblation.

CHARACTER OF VAYU. From a study of the hymn we find that *Vayu*, as *Prana*, has the following characteristics:—

- (a) His origin is unknown (Verse 3).
- (b) He is a friend of Water or associated with *Prakṛiti* (Verse 3).
- (c) He is Heart energy or *Atman*—the *Atman* of the *Devas* or the Shining gods¹ (Verse 4).
- (d) As Heart energy, he is the origin (germ)² of the world, the earliest born, and Monarch of the universe (Verses 2–4).

1. The word for 'vital spirit' in the text is *Atman*, seated in the Heart. If *Vayu* is the *Atman* of the *Devas*, he would be still more so of men.

2. The word for 'germ' in the text is *Garbha*, which means womb or origin.

- (e) He is associated with Lightning or Lightning of the Heart¹, analogous to Mind-energy (Verse 3).
- (f) He is associated with Heaven and Earth, implying that he is both Purushic and Prakritic² (Verse 1).
- (g) He is ever active, ever moving; and though his voice is heard, his shape is ever viewless³. (Verse 4).

Thus we see that the hymn describes Heart energy or *Prana* as fully as possible. Its origin is unknown, but it is both a Purushic and Prakritic energy; it may be identified with *Atman* or Soul; its energy is electric or super-electric; and it is always active; it makes a sound as it moves, but is ever viewless and without shape³.

PURUSHIC AND PRAKRITIC CHARACTER OF VAYU. We have observed that the reference to Heaven and Earth in this hymn signifies that *Vayu* is both Purushic and Prakritic in character. The same idea is indicated in connection with horses and cows and red and tawny colour which, as has already been explained⁴, refer to the twofold character of Ether. *Vayu*, accordingly, illumines Heaven and Earth⁵; for him the nectar yielding cow pours all rich treasure forth as milk⁶; he has his red⁷ and tawny steeds⁸; and purified Soma, pressed through

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1. The word for 'mid-air' in the text is *Antariksha*, which, as already explained, means Lightning of the Heart (See p. 286, note 2).
 2. Heaven and Earth or *Dyu* (Div in the text) and *Prithvi* refer to the Purushic and Prakritic halves of the universe (See pp. 358-361).
 3. Cf. p. 152.
 4. See p. 381.
 5. RV. I, cxxxiv, 3.
 6. RV. I, cxxxiv, 4.
 7. RV. I, cxxxiv, 3.
 8. RV. IV, xlviii, 5.

water and passed through the wether's fleece is offered to him¹.

VAYU AND INDRA. The association of Vayu and Indra has already been described and explained². They both refer to Heart energy, the one directly and the other indirectly; and in the *Satapatha Brahmana* the two are identified³. Accordingly a number of Vedic hymns are addressed jointly to them⁴; they are a sovran pair⁵; are friendly minded⁶; are seated together in one chariot⁷; and drink together the divine Soma juice⁸.

VAYU AND SOMA. Soma, as already explained, is Mind energy, akin to the Heart, associated with the senses of knowledge and purified through the senses of action. As Vayu also refers to the Heart, Mind, and the twofold character of Ether, the two are closely allied; and Vayu is the first to drink the Soma juice⁹; and purified Soma, pressed through stones¹⁰, in water, and passed through the fleece is offered to him¹¹.

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1. RV. I, cxxxv, 6. The idea of purified Soma has already been explained as referring to the twofold character of Ether.
 2. See pp. 353-355.
 3. SBr. IV, i, 3, 19; SBE. Vol. XXVI, p. 269.
 4. RV. I, cxxxv, etc.
 5. RV. VII, xc, 5.
 6. RV. VII, xci, 5.
 7. RV. IV, xlviii, 2.
 8. RV. I, ii, 4.
 9. RV. I, cxxxiv, 6; cxxxv, 4.
 10. RV. I, cxxxv, 5.
 11. RV. I, cxxxv, 6.

VAYU AND MARUTS. As will presently be shown, Maruts refer to the twofold character of Ether or the senses of knowledge and action in relation to the Mind; and as Vayu is associated with the same, they are said to have been engendered by Vayu from the womb of Heaven¹. It is for the same reason that the Maruts join the host of Indra², and constitute Vishnu's band³; for both the gods are associated with Ether and the Mind.

VAYU IN POST-VEDIC LITERATURE. It will be found on examination that the Vedic idea of Vayu is continued in post-Vedic literature. We have observed that the idea of Prana, Breath, or Heart energy may be considered from the following points of view⁴:-

- (a) It is the energy of the Heart, identified with Atman or Soul, and characterised by consciousness.
- (b) It is the energy of the Head, presided over by Buddhi or the Sun.
- (c) It is conceived as Mind energy, akin to the Heart.
- (d) It is something physical, identified with the element Air and associated with action.
- (e) It is related to the senses of knowledge and action, and recognised as superior to them all.
- (f) It is related to food.

From this we see that Vayu, as Prana or Heart energy, is both Purushic and Prakritic in character: it is the unmanifest energy of the Heart, or Atman, or self-conscious

1. RV. I, cxxxiv, 4. The word for Heaven in the text is Div or Dyu; and Heaven, as has been shown, refers to the Purushic aspect of Ether.

2. RV. I, lxxxvii, 5.

3. RV. VIII, xx, 3.

4. See p. 152.

Prana as well as the physical element Air; and it is associated with Buddhi and Mind, the senses of knowledge and action, and food. As we shall see, all these ideas are differently expressed from different points of view in the later sacred works of the Hindus. Thus, *Vayu* is one of the eight Vasus¹; is identified with *Prana*² seated in the Heart³, and with the element Air⁴, and spoken of as its lord⁵; but lest there should be a confusion of thought between the two, we are told that *Vayu* as Air, and *Prana* as *Atman* or energy of the Heart, are not to be identified⁶. Again, as *Atman* or Heart energy, he is the Self of the gods⁷; is invoked as Brahman⁸; and is the thread by which the world and all creatures are strung together⁹. He dwells in the sky and the world¹⁰; he is the child of the Quarters¹¹; he is Visvakarman or universal Actor¹²; and he purifies the sacrifice¹³. He lays hold of

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1. Brih. Up. III, ix, 3; SBE. Vol. XV, p. 140.
 2. Brih. Up. I, iii, 13; Mait. Br. Up. VI, 33; SBE. Vol. XV, pp. 80, 331.
 3. SBr. III, viii, 3, 15; SBE. Vol. XXVI, p. 204.
 4. SBr. VI, iv, 3, 4; SBE. Vol. XLI, p. 221.
 5. SBr. IX, iii, 1, 3; SBE. Vol. XLIII, p. 208.
 6. Ved. Sut. III, iii, 43; SBE. Vol. XXXVIII, p. 256.
 7. SBr. IX, i, 2, 38; SBE. Vol. XLIII, p. 179.
 8. Tait. Up. I, xii, 1; SBE. Vol. XV, p. 53.
 9. Brih. Up. III, vii, 2; SBE. Vol. XV, p. 133.
 10. Chh. Up. II, xxiv, 9; SBE. Vol. I, p. 37.
 11. Chh. Up. III, xv, 2; SBE. Vol. I, p. 49. Quarters refer to Ether from which Air is born.
 12. SBr. VIII, i, 1, 7; SBE. Vol. XLIII, p. 6.
 13. Chh. Up. IV, xvi, 1; SBE. Vol. I, 68. See p. 400, note 1.

food¹; he is worshipped as Ocean²; and he is heard but not seen³. Again, *Vayu* as *Prana* is centred in the head⁴; he is the cause of the Mind⁵ and the latter is merged in him at death⁶.

VAYU IN THE MAHABHARATA. In the story of the *Mahabharata* *Vayu* is spoken of as the father of the *Pandava* hero *Bhīma* who, as will be explained in the following pages, represents Mind energy. We have seen that *Vayu*, as breath, is said to be the cause of the Mind⁵; and as Heart energy, it is akin to the Mind; and as father and son are often identified in sacred literature, *Vayu*, as the father of *Bhīma*, is regarded as Mind energy in the *Mahabharata*.

XI. USHAS OR DAWN.

We have examined the principal gods of the Vedas in the light of the four great energies of life,—Ether, Mind, Buddhi, and Heart; and it would be interesting to see how far our system of interpretation may be extended to other gods as well. In this connection we have shown that the three great goddesses, *Bharatī*, *Idā* and *Sarasvatī* represent three different ways of looking at *Prakṛiti* with reference to Ether, Mind, and the Heart⁷; and of the minor deities the most important are *Ushas* and *Maruts*.

1. Ait. Ar. Up. II, iv, 3, 2-3; SBE. Vol. I, p. 241. Brih. Up. I, iii, 17-
SBE. Vol. XV, p. 81.

2. SBr. XIV, ii, 2, 2-3; SBE. Vol. XLIV, p. 479.

3. SBr. XI, viii, 3, 8; SBE. Vol. XLIV, p. 130.

4. SBr. VI, v, 3, 11; SBE. Vol. XLI, p. 241.

5. Chh. Up. VI, viii, 2; SBE. Vol. I, p. 99.

6. Chh. Up. VI, viii, 6; SBE. Vol. I, p. 101.

7. See pp. 345-346.

USHAS OR DAWN. The Dawn is the meeting time of morning and night, or light and darkness; and, as we have pointed out, the former refers to Purusha and the latter to Prakṛiti. Again, we have seen that there are four great creative energies of life,—Heart, Buddhi, Mind, and Ether; and of these Buddhi alone is devoid of duality¹; and the rest, being respectively super-electric, electric, and magnetic, are characterised by a positive and negative aspect, and north and south seeking magnetic poles; and these may be regarded as the meeting places of Purusha and Prakṛiti². If this be correct, Ushas or Dawn should refer to these three energies, Heart, Mind, and Ether; and we shall see how far this is so.

MEANING OF USHAS. According to our letter analysis Ushas may be resolved into U, sha, s; and of these the first represents Purushic Ether, the second Mind³, and the third the energy of the Heart⁴. Thus we see that the idea of the three goddesses, Bhāratī, Idā, and Sarasvatī, symbolic of the three aspects of Prakṛiti, is included in Ushas or Dawn; and what was conceived as separate in the three is expressed as one in the goddess of the union of darkness and light.

DESCRIPTION OF USHAS. Ushas or Dawn, expressing the creative energy of Purusha and Prakṛiti united together in one, is described in the Vedas as the Lady of Light⁵ and the maker of light⁶; light, amid all light the fairest⁷; born

1. See p. 85.

2. We have already shown that the positive aspect of electricity is Purushic and the negative Prakṛitic; similarly the north seeking pole is Purushic and the south seeking Prakṛitic. See p. 42, note 2.

3. The letter sh (a) is No. 6 in our diagram of the alphabet, and that number refers to the Mind (See pp. 197, 233).

4. The letter s is No. 13 in our diagram of the alphabet, and refers to the energy of the Heart (See p. 233).

5. RV. I, xlviii, 1. Light refers to Purusha, darkness to Prakṛiti.

6. RV. I, xlviii, 8.

7. RV. I, cxiii, 1.

refulgent white out of darkness¹; the light that lies in darkness², uncovering the mighty gloom³; passing self-luminous through the waters⁴; and at night time with her argent lustre showing herself through the shades of darkness⁵; and in her night and light clash not⁶.

USHAS: HEART ENERGY. As Ushas refers to the Heart, she is the sister of Varuna⁷, the spouse of Surya⁸, and the mother of the gods⁹; she is most like Indra¹⁰, and has brought forth Agni and the Sun¹¹. In her is each living

1. RV. I, cxiii, 9.
2. RV. VII, lxxvi, 4. The union of Purusha and Prakriti is expressed in terms of light and darkness.
3. RV. VII, lxxxi, 1. The word for gloom in the text is Tamas, which refers also to Prakriti (See p. 93).
4. RV. VI, lxiv, 4. Waters refer to Prakriti, and light to Purusha; and so Ushas is a Purushic energy (light) passing through Prakriti (Water). The previous idea is similar.
5. RV. VI, lxv, 1. See previous note.
6. RV. I, cxiii, 3. This expresses the harmony of Purusha and Prakriti in the idea of Ushas.
7. RV. I, cxiii, 5. Varuna represents Heart energy (See p. 394).
8. RV. VII, lxxv, 5. Surya refers to Heart energy, with Buddhi (Sun) for its first manifestation. We have already explained that Surya (the feminine form of Surya) represents Heart energy (See p. 366); and Surya, its masculine counterpart, must do the same.
9. RV. I, cxiii, 19.
10. RV. VII, lxxix, 3. Indra refers to Heart energy (See p. 341).
11. RV. I, cxiii, 9; VII, lxxviii, 3. Agni is a Buddhi god and is brought forth by the energy of the Heart. As will presently be explained, Ushas refers also to Ether; and we have shown that the idea of Agni is born of the twofold character of that element (See p. 326). The Sun refers to Buddhi, born of the Heart.

creature's breath and life¹; her steeds are yoked far beyond the rising sun²; and she fills the regions of Antariksha or mid-air³.

USHAS AND MIND. There is no special reference to the Mind in connection with Ushas in the Vedas; and that would probably be due to the fact that the Mind is akin to the Heart, which she represents.

USHAS AND ETHER. As Ushas or Dawn is associated with Purushic Ether, expressed by the letter u, she is the daughter of the sky⁴; her parents are Heaven and Earth⁵; she has red steeds⁶ and red cows⁷; she is the friend of the Asvins,

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1. RV. I, xlviii, 10. Breath or *Prana* is Heart energy.
 2. RV. I, xlviii, 7. Beyond the Sun (*Buddhi*) is the Heart.
 3. RV. VII, lxxv, 3. The word for mid-air is *Antariksha* which, as already explained, means Lightning of the Heart (See p. 286, note 2; p. 287, note 4), and refers to Heart energy.
 4. RV. I, xlviii, 1. *Dyu* or Sky refers to Purushic Ether as already explained.
 5. RV. I, cxxiv, 5. The reference in the text is to "both her parents;" and they are explained as Heaven and Earth or *Dyu* and *Prithvi*, who refer to the twofold character of Ether, as already explained. This expresses the union of Purushic and Prakritic Ether in Ushas.
 6. RV. I, xlix, 1. Steeds refer to the senses of action or Prakritic Ether, and red is the colour of Purusha. This expresses the union of the Purushic and Prakritic counterparts of Ether.
 7. RV. I, xcii, 2. Cows refer to the senses of knowledge or Purushic Ether; and red is the colour of Purusha.

and mother of the kine¹; she is Aditi's form of glory²; and the origin³ and ensign of sacrifice²; and she visits the land where the Five Tribes are settled⁴.

XII. MARUTS.

The Maruts occupy an important place among the minor Vedic deities. According to our letter analysis the word Marut may be resolved into M (a), r, u, t, and would mean, Mind energy (r) in association with Purushic (ma) and (u) Prakritic Ether (t)⁵; and we see that the idea of the word is indicated by the line of its name, extending from r, assigned to the region of Mind, to t in the region of Prakritic Ether.

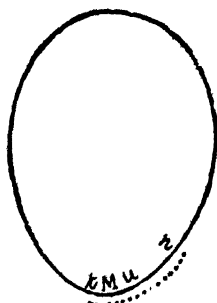


Fig. 48.

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1. RV. IV, lii, 3. Asvins refer to the twofold character of Ether in the light of the senses of knowledge and action; and cows refer to the senses of knowledge.
 2. RV. I, cxiii, 19. Aditi is identified with Prithvi or our planet Earth (See p. 342, note 1), which is associated with Prakritic Ether; and sacrifice refers to the creative union of the twofold character of Ether or the senses of knowledge and action.
 3. RV. VII, lxxviii, 3. Sacrifice is creative action. See previous note.
 4. RV. VII, lxxv, 4. The number five refers to Ether (See p. 197).
 5. The letter r belongs to the region of the Mind, m (a) to that of Purushic Ether, and t to Prakritic Ether; while u is the conjunction; and each represents the energy to which it is assigned.

MARUTS AND ETHER. Inasmuch as Maruts refer to the twofold character of Ether in association with the Mind, they are called the sons of Dyaus¹, the children of Rudra² and Prisni, the Cow³. They fill the earth with milk⁴, water with fatness-dripping milk⁵, and drop fatness honey-hued⁶. They bring together the two worlds⁷, the mighty waters and the Sun⁸; they are, like the Asvins, born

1. RV. X, lxxvii, 2. Dyaus represents Purushic Ether. See p. 358.
2. RV. I, xxxviii, 7. Rudra is Mind energy associated with the twofold character of Ether. See p. 389.
3. RV. I, xxxviii, 4. All letters of Prisni (P, ri, s, n, i) except i, refer to Purushic and Prakritic Ether; and the letter i refers to Mind energy; accordingly Prisni signifies the twofold character of Ether in relation to the Mind; and that is what the Maruts themselves represent. The Cow refers to Ether, as already explained; and as Prisni is associated with that element, she is called a Cow.
4. RV. I, lxiv, 5. Milk refers to Purushic Ether.
5. RV. I, lxiv, 6. Water refers to Prakriti; fatness or clarified butter or *ghee*, refers to Prakritic Ether; while milk to Purushic Ether. The Maruts express the twofold character of Ether in relation to Prakriti or Water.
6. RV. I, lxxxvii, 2. Fatness or *ghee* refers to Prakritic Ether.
7. RV. VI, lxvi, 6. The two worlds refer to the two world-halves or the twofold character of Ether (See Dyu and Prithvi, or Heaven and Earth); and they are brought together by means of sacrifice or creative action by Indra, Soma, and the two Asvins. As Maruts, like Indra, are called wonder workers, they bring together the two worlds.
8. RV. VIII, vii, 22. See previous note. The Sun refers to Purusha and Water to Prakriti. Thus the Maruts bring together Purusha and Prakriti or the two world-halves by means of creative action or sacrifice.

together¹; and, like the twins, are called coursers²; and are possessed of horses³ and cows themselves⁴.

MARUTS AND THE MIND. As Maruts are associated with the energy of the Mind, characterised by electric energy or lightning, they make lightnings with their powers⁵; possess lightning-laden cars⁶; deck themselves with lightning in their hands⁷; wield the thunderbolt⁸; and have lightning for their spears⁹.

MARUTS AND OTHER GODS. As almost all Vedic gods are associated with the Mind and the senses of knowledge and action, and Indra is the chief among those who relate to creative action or sacrifice, the Maruts, representing the same idea, are the brothers of Indra¹⁰; join him in his fights¹¹ are

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1. RV. I, lxiv, 4. The senses of knowledge and action are linked together as one with reference to Maruts, and that is the idea of creative action or sacrifice; hence they are born together like the Asvins. See p. 424, note 8.
 2. RV. VIII, xx, 23. Horses refer to the senses of action or Prakritic Ether.
 3. RV. I, xxxvii, 14.
 4. RV. I, xxxviii, 2. Cows refer to the senses of knowledge or Purushic Ether.
 5. RV. I, lxiv, 5.
 6. RV. I, lxxxviii, 1.
 7. RV. VIII, vii, 25. Hands are the instruments of action. Here Mind energy or lightning is associated with action, as in the case of Indra.
 8. RV. VIII, vii, 22. Thunderbolt or lightning is Mind energy.
 9. RV. V, lii, 13.
 10. RV. I, clxx, 2.
 11. RV. I, lxxxvii, 5.

ruled by him¹, and of one accord with him²; and like him they drink Soma³; slay Vṛitra⁴; cause the waters to descend⁵; pour the torrents down⁶; set the storm-cloud free to stream through the worlds; and cause the rain floods to flow over the desert spots⁶. Like Indra they are wonder workers⁷; urge themselves to speed⁸; and are rapid as the wind⁹. As Indra is associated with Viṣṇu, they follow the latter¹⁰ as his band¹¹, and are at one with him¹².

Thus we see that the gods hymned in the Vedas represent great energies of life,—Heart, Buddhi, Mind, and Ether, considered from different points of view. The twofold character of Ether, dividing the universe into two halves, Purushic and Prakṛitic, is represented by Heaven and Earth or Dyu and Pṛithvī; while the twin senses of knowledge and action, related to this twofold character, are personified by the two Asvins. Mind energy in connection with the senses of knowledge is represented by Soma; while Rudra represents the Mind in

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1. RV. I, clxix, 1.
 2. RV. V, lvii, 1.
 3. RV. VII, lix, 3.
 4. RV. VIII, vii, 23. The chief weapon for slaying Vṛitra is Mind energy or the thunderbolt (See pp. 309–311).
 5. RV. V, lix, 7.
 6. RV. V, liii, 6.
 7. RV. V, lv, 5.
 8. RV. I, clxviii, 4. Speed refers to Prakṛitic Ether, and this is the significance of the letter r with reference to Ether.
 9. RV. V, liv, 3.
 10. RV. V, lxxxvii, 1.
 11. RV. VIII, xx, 3.
 12. RV. V, lxxxvii, 8.

connection with the senses of action. Buddhi in association with the senses of knowledge is personified by Agni; while Indra personifies Buddhi in association with the senses of action. The three different ways in which it is possible to think of Heart energy, as Prakṛitic, Purushic, and Purushic and Prakṛitic both, are represented by Varuna, Vishṇu, and Vāyu or Vata¹. The minor gods and goddesses of the Vedas represent the great energies of life in the same way. The three goddesses, Bhārati, Idā, and Sarasvatī personify three different ways of looking at Prakṛiti, as Ether, Mind, and energy of the Heart; while all the three combined are represented by Ushas or Dawn. In the same manner Maruts represent the combined senses of knowledge and action in association with the Mind, completing what is lacking in the idea of Rudra and Soma separately.

Further, we notice that we are able to interpret the gods of the Vedas in this manner in the light of our letter analysis and the diagram of the alphabet, where each letter expresses an idea and an energy of life, and all combined serve to indicate the significance of a name; and this would support our theory regarding the character and form of the Sanskrit language as created by the genius of man to be a living picture of the universe.

The energies of life represented by the gods of the Vedas constitute the basis of all post-Vedic thought of the Hindus, on which have been reared all their great systems of philosophy and religion,—Sāṅkhya, Yoga, and Vedānta, and the religions associated with the names of Buddha, Siva, and Vishṇu, founded on Ether, Mind, and Buddhi (the first manifestation of the Heart) as the great manifest creative energies¹: and so are the Vedas acknowledged to be supreme in authority in all matters relating to Hindu philosophy and religion.

Further, it has been shown that all the three great systems of philosophy and religion are associated with the

1. In addition to these main energies of life, these gods are associated with other correlated energies as well. This has already been explained.

2. See pp. 77-83.

three *Gunās*¹; and so may the Vedas be regarded as dealing with the three Qualities². Again, as the three *Gunās* meet in Ether³, with its twofold character, Purushic and Prakṛitic, and as the highest of creatures on Earth, *viz.*, the viviparous, are made manifest in Prakṛitic Ether⁴, characterised by the senses of action, the Vedas, dealing with the manifestation of life, may appropriately be said to deal with Action, the counterpart of *Gunās*, too; and we have seen how the idea of Action is expressed in each principal god of the Vedas; and wherever it is lacking in the very meaning of a name, it is regarded as a defect and an attempt is made to rectify it⁵. Accordingly the Vedas are said to deal with the three *Gunās*⁶ and to enjoin action as a sacrifice⁷.

The idea of sacrifice has already been explained: it is conceived as selfless and creative action, which by uniting together (the senses of) action with (those of) knowledge, can transform a Prakṛitic into a Purushic energy; and this is expressed in the very word, *Yajna*, meaning a sacrifice, where the conjunct consonant, *jn* (*a*) represents the union of Prakṛitic (*j*) and Purushic Ether (*na*), conceived as creative (*ya*)⁸. Accordingly the later Vedas, specially the *Yajur* and *Atharva*, are said to consist of hymns of sacrifice; and the *Brahmanas* to relate to the ritual, ceremonial, or sacrificial part of the Vedas. But if sacrifice is understood in its proper light as Purushic or creative action, we have a key to the correct understanding of

1. See pp. 79-83.

2. See p. 79, note 2.

3. See pp. 80-81.

4. See p. 134.

5. This is the idea of the purification of Soma, and the three great steps of *Vishnu*. See pp 373-374 and 400.

6. BhG. II, 45- See p. 79, note 2.

7. MBh. Vana Parva. III, ii, 73.

8. See p. 400, note 1.

a great deal of Vedic and post-Vedic literature. This creative action is expressed in symbolic terms, in the form of material and immaterial things offered as sacrifice; for the whole universe, according to the Hindus, is created out of the sacrifice of the Supreme Purusha himself¹; and so is each act of sacrifice but an act of creation of a newer form of life.

But this form of expression in terms of sacrifice created a new problem of its own: the original meaning of the Vedas stood in danger of being lost in the language of sacrifice; and it became necessary to explain it in a more simple form, shorn of as much symbolism as possible. This was done in the Upanishads, which constitute a great body of commentary, explanation and illustration of Vedic thought; and these have been compressed into *Sūtras* or Aphorisms of the different systems of Hindu philosophy,—*Sāṅkhya*, *Yoga*, *Vedānta* and the rest².

But the Upanishads and Aphorisms of philosophy would appear to have been too dry and abstruse for the average mind, and for it the truths of the Vedas had to be dressed in story form; but the story had to be so constructed that, while appearing to be an account of great and heroic deeds of mighty men and gods, it should yield its true and philosophic meaning when analysed and interpreted in the light of its original conception. This was the problem of the *Purāṇas* and the epics of *Rāmāyana* and *Mahābhārata*.

In this connection it is necessary to observe that post-Vedic thought was not a mere repetition of Vedic ideas; it was both an explanation and an expansion, and in one respect significantly so. We have observed that the Vedas deal with the three great manifest energies of life, Ether, Mind, and Buddhi; and the Heart as Prakṛitic, Purushic, and Purushic and Prakṛitic both. But this combined Purushic and Prakṛitic

1. See pp. 173–174.

2. There are six systems of Hindu philosophy, each of which has its own *Sūtras*. The principal ones, however, are *Sāṅkhya*, *Yoga*, and *Vedānta*. See p. 102, note 2.

character of the Heart is very inadequately described ; and it is only in post-Vedic thought that it comes to be more and more clearly defined ; till in the *Krishna* idea not only are the two identified, but the separate character of *Prakṛiti* is eliminated, and it is held that all that appears be of *Prakṛiti* is really of *Purusha* himself¹. This is at the root of *Vedānta*, by which the human mind transcended the bounds of Vedic thought².

This difference between the character of Vedic and post-Vedic thought is expressed by the terms *Sruti* and *Smṛiti*. The former is usually understood to signify that which has been *heard* or communicated from the beginning, referring to the Vedas as sacred, eternal words heard by holy sages or *Rishis*³; while the latter constitutes the whole body of sacred tradition *remembered* by human teachers, and includes all post-Vedic literature,—the six *Vedāṅgas*, the *Sūtras* or Aphorisms, the law-books of Manu, and *Puranas*, and the great epics of *Ramayana* and *Mahabharata*⁴. But according to our method of interpretation *Sruti* (S, r, u, ti) means, This is (ti, being the Vedic form of iti)⁵ *Buddhi* (S, assigned to the region of *Buddhi*), associated with Mind (r, assigned to the Mind) and Purushic Ether or the senses of knowledge (u)⁶; while *Smṛiti* (S, m, ṛi, ti) means, This is (ti or iti) Heart energy, akin to the Mind (S)⁷, associated with Purushic (m, assigned to this region) and *Prakṛitic* Ether (ṛi), or the senses of knowledge

1. See p. 406, note. This is the idea of *Krishna*.

2. BhG. II, 45. *Krishna* urges Arjuna to transcend the three *Gunas*, constituting the limit of Vedic knowledge. Cf. BhG. II, 42-44.

3. See Monier William's Dictionary p. 1101.

4. See Monier William's Dictionary, p. 1272.

5. Cf. *Kunti* (Kum, ti), p. 253, note 4. See Monier William's Dictionary, p. 446.

6. *Sru* of *Sruti* is a conjunct syllable, implying the union of *Buddhi*, Mind, and the senses of knowledge.

7. The letter s refers to the Heart. See p. 233.

and action¹. Thus we see that while the Vedas (Sruti) refer to Buddhi in association with the Mind and the senses of knowledge, post-Vedic literature (Smṛiti) emphasises the idea of Heart energy, akin to the Mind, in relation to both the senses of knowledge and action. Post-Vedic thought is thus but a continuation and expansion of Vedic ideas, with greater emphasis on the Heart, Mind, and the union of the senses of knowledge and action, bringing out the idea of the unmanifest (Heart), as well as of sacrifice as Purushic and creative action.

The idea of Sruti and Smṛiti is significant also from another point of view. As we have observed, secondary meanings are often connected with the original idea of words; and Sru means to hear, and Smṛi to remember. If our interpretation of Sruti and Smṛiti be correct, this implies that hearing or listening (Sruti) involves the function of Buddhi (S), Mind² (r), and the senses of knowledge (u); while memory (Smṛiti) refers to the function of the Heart (Ś, with Buddhi for its first manifestation, and akin to the Mind), and the senses of knowledge (m) and action (ri). Thus the chief difference between them relates to the senses of action and the function of the Heart. In other words, the senses of action need not function when we listen or hear; but the senses of knowledge must, and with them the Mind and Buddhi. Again, memory refers to the senses of action, which succeed the senses of knowledge: thus, when the senses of knowledge function, the senses of action may or may not; but when the latter function, the former also must; similarly, when we listen, we may or may not remember; but when we remember, we must have heard. Further, the association of memory with (the senses of) action implies that whenever we act memory is always roused; and actions arise from the energy of the Heart (s). Finally, the Heart is unmanifest and characterised by Consciousness; and as its energy is said to be associated with

1. Smṛi of Smṛiti is one syllable like Sru, and implies the union of Heart energy (akin to the Mind) with the senses of knowledge and action.

2. The difference between Heart energy, Buddhi and Mind has already been explained (See pp. 67-68).

memory, it means that memory may function without the medium of the manifest senses and their objects; that is, it may do so only through Consciousness or the energy of the Heart.

We have so far touched but the fringe of a great subject, and many difficult problems remain to be considered. The state of Vedic and pre-Vedic civilization; the date of composition of the Vedas; the relation of Sanskrit to the Indo-European stock of languages on the one hand and its derivative Indian or Prakrit languages on the other; the connection of the Hindu systems of thought with the other great religious systems of the world,—Egyptian, Zoroastrian, Greek, Hebrew, and Christian,—these are questions that will readily occur to any student of the subject; and if the theory developed in these pages is correct, many ideas and hypotheses of modern criticism of Sanskrit and Hindu systems of thought will have to be revised in the light of the more ancient and orthodox view of the sacred works; for it is an age-long tradition among the Hindus that their sacred works are not mere stories or myths, but pictures of great and mighty truths of science and divine philosophy. But these problems, however interesting, are outside the scope of our present work; and we have to confine ourselves to the interpretation of the story of the Mahābhārata in the light of our system of thought.